

Partnership in Mission: an analysis of policy  
statements of USPG in relation to its mission training  
College of the Ascension, Selly Oak, Birmingham  
(1965-1996).

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## Dedication.

To my mother and father

Bob and Elizabeth

and to

Aunt Winifred



I hereby declare that this thesis constitutes my own research and writing, and it has not been submitted in any previous application for a degree. All quotations have been distinguished and the source of information acknowledged.

Colin Marsh

31 October 2001.

## Abstract:

### **Partnership in Mission: an analysis of policy statements of USPG in relation to its mission training College of the Ascension, Selly Oak, Birmingham (1965-1996).**

The thesis aims to assess the influence of the concept of Partnership in Mission in key policy statements of the United Society for the Propagation of the Gospel (USPG) in relation to its mission training College of the Ascension, Selly Oak, Birmingham between 1965 and 1996. It will be demonstrated that the concept of Partnership in Mission owes its origins to the theology of *Missio Dei*, which understands that mission belongs to God and that the church's role is to participate in God's mission in the world. Partnership in Mission occurs when churches share resources for mission in mutual and interdependent relationships. The concept challenges the traditional practice of Western missionary agencies of transferring resources in a one-way direction from the West to the rest of the world. Learning to share together in God's mission across geographical, cultural and theological boundaries is fundamental to the application of Partnership. The thesis examines the extent to which Partnership in Mission influenced decisions of the USPG in relation to the College of the Ascension.

Each chapter of the thesis examines a key decision taken by USPG concerning the College of the Ascension between 1965 and 1996. The seven chapters are based on the following decisions: to re-open the College in 1965; to receive students from across the Anglican Communion in 1969; to review missionary selection and training policy in 1974; to inaugurate a College Advisory Group in 1978; to initiate a Bursaries Programme in 1982; to extend the college facilities in 1989; and to form a United College with the Methodist Church in 1996. Each chapter examines the minutes of USPG committees which outline the decision, and the background reports which illuminate the process taken to formulate the committee resolution.

The methods of inquiry adopted in the thesis are informed by the work of Michel Foucault. By applying Foucault's understanding of the relationship between knowledge and power to the analysis of selected texts, the research seeks to elucidate the "conceptual terrain" upon which a variety of concepts may be seen to interact in the formation of policy. To examine the interplay between the concepts, the texts are read contextually. This is in the immediate contexts of the College of the Ascension, the USPG and the Selly Oak Colleges; and the wider context of conferences which explore and develop the principles of Partnership in Mission, especially those arranged within the ecumenical movement and the Anglican Communion. On the basis of this analysis, the thesis argues that the USPG was committed to the principle of Partnership in Mission, but was erratic in applying Partnership principles in practice. It is argued that this arises in part because of the nature of USPG's relationship to the Church of England as a voluntary missionary society. It is anticipated that this analysis will assist towards identifying the obstacles which prevent the concept of Partnership in Mission's full implementation by those institutions concerned with sharing resources for mission.

## Acknowledgements.

I could not have attempted this research without the background experience of living and working in the two very different communities of Liverpool and Northern Zambia. I continue to be indebted to the friendships gained with many people during these informative periods of my life.

Since enrolling in the Faculty of Divinity, I am grateful to Dr. Marcella Althaus-Reid for her initial encouragement and also to the assistance offered throughout my research by the staff of the 'Centre for the Study of Christianity in the Non-Western World'. I am greatly indebted to Professor David Kerr for his supervision, advice and assistance, most especially in the latter period of research and writing.

The research could not have been undertaken without the generous support of USPG and the United College of the Ascension. My thanks go to Revd. Dr. Andrew Wingate who, as Principal of the United College, provided me with the opportunity to spend time in the College community to meet both students and tutorial staff. I am grateful to USPG for consenting to my proposals for research and allowing ready access to archival material. In particular, I would like to thank Michael Hart for his practical advice during his time as Acting Secretary of USPG and also to Bishop Mano Rumlshah for the continued support of this research. In addition to the many staff of the Society who offered assistance, I would like to record my particular thanks to Catherine Wakeling, the Society's archivist, for the many hours of help that enabled me to read files relating to the College of the Ascension. Catherine's ability to access documents was also matched by her willingness to share any knowledge and experience that she thought relevant to this research: thank you.

I also acknowledge my thanks to the staff of the following for help along the way: Rhodes House Library, Selly Oak School of Mission, School of Oriental and African Studies archives, Methodist Church House (World Church Office), Partnership House Mission Studies Library and New College Library.

The friendship, support and encouragement from Maureen, my wife, has brought refreshment and life to times of discouragement. Also, her editorial assistance has been invaluable throughout each stage of the drafting and re-drafting processes. Thank you to Xanthe Robertson for proof-reading final drafts, to Rosemary for hospitality during my stays in London and to others who offered friendship and support throughout the research journey, including Dan O'Connor, Stewart Weaver, Dave Murphy and fellow students in the Centre.

## ABBREVIATIONS

A & T Committee	Appointment and Training Committee
ABE	Archbishops' Board of Examiners
ACC	Anglican Consultative Council
ACMS	Advisory Council on Missionary Strategy
CBMS	Conference for British Missionary Societies
CEFACS	Centre for Anglican Communion Studies
CMS	Church Missionary Society
CPSA	Church of the Province of Southern Africa
CSWP	Council Staff Working Party
CWME	Commission on World Mission and Evangelism
EE Programme	Experience and Exchange Programme
ERM Division	Education and Resources in Mission Division
IMC	International Missionary Council
LEP	Local Ecumenical Project
MCOD	Methodist Church Overseas Division
MEC	Missionary Executives' Conference
MMS	Methodist Missionary Society
MP Division	Mission Programmes Division
MPBG	Mission Programmes Budget Group
MPT	Mission Personnel Team
MRI	Mutual Responsibility and Interdependence in the Body of Christ
OSS	Overseas Students Secretary
PIM	Partnership in Mission
PWM	Partnership in World Mission
South	Africa, Asia and Latin America
SOWP	Structure and Organisation Working Party
SPG	Society for Propagation of the Gospel in Foreign Parts
STEP	Short Term Experience Programmes
TIM	Training in Mission
UMCA	Universities' Mission to Central Africa
USPG	United Society for the Propagation of the Gospel
UK	United Kingdom
West	Europe and North America
WCC	World Council of Churches

## **Guidelines to the Footnotes.**

There are four components to the archival references contained in the footnotes:

1. The location of the archive is abbreviated as follows:

PH:       USPG archives, Partnership House, Waterloo Road, London.  
RHL:      SPG archives, Rhodes House Library, Oxford.  
UCA:      USPG archives, the United College of the Ascension, Selly Oak.  
SO:        Selly Oak Colleges Mission Studies archives, Birmingham.  
SOAS:     School of Oriental and African Studies archives, London.  
MCH:      Methodist Church House, Marylebone Road, London.

2. The title of the document is printed in italics.
3. The date, when relevant, is included in round brackets.
4. The file location within the archive is included in square brackets. For an explanation of these references, see the relevant section in the Bibliography.

Footnote references to the documents listed in the Table of Background Papers at the end of each chapter are referred to by the Paper Number used in the Table.

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## Preamble.

My first experience of the College of the Ascension, Selly Oak, Birmingham was as a student at the end of 1991. Studying in an international community and meeting Christians from many different backgrounds, contexts and cultures was both rewarding and challenging. I had just left a parish in Liverpool, a city I worked in for ten years as a Church of England priest. I was preparing to start a new life, for the next three years, in northern Zambia in the Anglican Church of Central Africa. The post was organised through the Anglican missionary society that owned the College of the Ascension: the United Society for the Propagation of the Gospel (USPG).

During my time in Liverpool I had enjoyed taking part in a parish link with a small town congregation in the south of England.<sup>1</sup> The friendships made between Christians from the inner city of Liverpool and suburban Hampshire were rewarding and long-lasting. I was looking forward to supporting links that existed between English parishes and the diocese of my destination in Zambia.

Whilst at the College of the Ascension, I began to hear the phrase 'Partnership in Mission', and was encouraged by its focus on giving and receiving relationships between Christians of different parts of the world. My expectations were raised, only to be disappointed as a result of my experience whilst in Zambia: instead of a primary focus on friendship and sharing between Christians of different parts of the world, I discovered that the relationship was dominated by one-way exchange of resources through the financial support offered by the English diocese for projects in Zambia.<sup>2</sup> This reality was incongruent with the idea of Partnership as a relationship between churches and groups of Christians based on mutual giving and receiving.

In light of these shortcomings in my encounter with the partnership link between England and Zambia, on my return to England I recalled my earlier stay at the College of the Ascension prior to departing for Zambia, reviewing the extent to which Partnership in Mission was reflected in my experience of a diverse, international, mainly Anglican community of students. There were significant moments of mutual learning, particularly through friendships forged with two Zambians in residence at the College of the Ascension. I also remembered participating in a ten week course led by a British tutor designed to orientate European missionaries for work in Central Africa. In

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<sup>1</sup> *Faith in the City* (1985), page 103. The link developed following an influential Church of England report on inner city issues which stated: "exchanges between inner city Churches and Churches elsewhere can be promoted. If such exchanges are undertaken with careful preparation and for the development of both sets of Churches, we believe they can put a human face of 'membership one of another' and provide real opportunities for mutual learning".

<sup>2</sup> *Zambia-Bath and Wells: our common life, a review report* (1990). Between 1990 and 1993, the Diocese of Bath and Wells transferred annually £30-60,000 to three dioceses in Zambia.

the last session, two Africans joined the group to familiarise us with various forms of greetings and customs from their home region. Their contribution to the course was invaluable and provided an opportunity for all within the group to contribute to the process of learning through dialogue with them. The occasion was an example of mutual learning among students from different backgrounds in the context of a mission education programme. However, the absence of Africans during the previous nine weeks was also an indication that, in this particular course, the opportunity for mutual sharing among students had not been pursued as fully as it could have been.

The mixture of positive experiences of Partnership in learning whilst at the College, coupled with some misgivings about the extent of its fulfilment, raised a fundamental question: how could the College further develop its programme to encourage Partnership in Mission through the mutual exchange of ideas and experiences from the many contexts represented by the students and staff? This question also prompted an interest in examining the influence of Partnership in Mission in the recent history of USPG and its mission training college, the College of the Ascension, now the United College of the Ascension, in Selly Oak, Birmingham.

## Introduction.

### USPG's College of the Ascension: the analysis of policy statements.

As a means of exploring Partnership in Mission in relation to USPG's College of the Ascension, this thesis will seek to analyse policy statements involved in seven key decisions made by the Society between 1965 and 1996. Each decision relates to a significant event or programme which had the potential to increase the influence of Partnership in Mission in the College of the Ascension. During the 1950s and 1960s, the Society actively engaged in Anglican and ecumenical conferences where the concept of Partnership in Mission was brought to the fore within churches world-wide.<sup>3</sup> In the 1970s, the churches of the Anglican Communion developed a 'Partners in Mission' consultation process which presented an opportunity for USPG to apply Partnership principles through its funding and personnel programmes, including those based at the College of the Ascension. By the early 1990s, the College of the Ascension had become a flagship programme in USPG's strategy of 'international encounter'.<sup>4</sup> In 1993, USPG welcomed Methodist students to join the College residential community after the closure of the Methodists' Selly Oak missionary training College at Kingsmead. The success of the venture of sharing mission training between USPG and the British Methodist Church led to the inauguration of a United College of the Ascension. During the research period of 1965-1996, the purpose of the College of the Ascension changed from a primary aim of training UK missionaries for work in the Anglican churches of Africa, Asia and Latin America (the South)<sup>5</sup>, to a strategy based on three broad objectives: to provide education in mission for Anglican and Methodist church leaders from across the 'world church'; to offer preparation for USPG and Methodist missionaries working in the South; and to enable British Christians to interact

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<sup>3</sup> O'Connor (2000), page 122. After 1950, SPG/USPG "was almost invariably represented in the consultations of the ecumenical missionary process in Britain and Ireland and represented at virtually every major international ecumenical missionary gathering from the International Missionary Council at Whitby, Ontario in 1947 to the World Council of Churches in Harare, Zimbabwe in 1999".

<sup>4</sup> O'Connor (2000), page 172.

<sup>5</sup> The choice of language to describe the regions of the world which were once colonised by Europe and America in the past two centuries is part of an discussion between academics concerned to research from the perspective of former colonies, rather than reflect Euro-centric philosophical approaches to knowledge. In a recent contribution to the debate, Robert Young proposes the term "tricontinental" to describe the three continents from which the "political discourse" of "postcolonialism" is cited. The term is promoted to "avoid the problems of the term 'Third World', the bland homogenisation of 'South', and the negative definition of 'non-west'". In light of a need in this thesis for a short-hand term to distinguish between the three continents of Africa, Asia and Latin America and the more prosperous continents of Europe and America, the 'bland' terms of South and West will be used to refer to these world regions. The 'West' is chosen as a familiar shorthand for America and Europe. [*Concise Oxford Dictionary* (10<sup>th</sup> edition), 1999: "Europe and North America seen in contrast to other civilisations."] The choice of South is used to contrast with the West as a means of avoiding terms in opposition to each other, such as North and South, West and non-West, coloniser and colonised. The purpose of this choice is to create consistency with the theme of Partnership in Mission through the idea that, irrespective of geographical location, all Christians are equally able to participate in partnership with each other in the work of God in the world. Young (2001), pages 4-5.



with the 'world church' members of its residential community. This thesis will test Diane Clutterbuck's description of the College of the Ascension as "a model of partnership in mission" by examining the extent to which Partnership principles influenced USPG's policy decisions relating to the College.<sup>6</sup>

### **The concept of Partnership in Mission.**

The notion of Partnership came to the fore at the International Missionary Council, Whitby, Ontario in 1947.<sup>7</sup> Whitby (1947) was concerned to overcome the relationship of dependency which existed between, what were then referred to as, the 'Older' churches of the West and the 'Younger' churches of Asia, Africa and Latin America. The Council recognised that each church was a "worthy partner in the task of evangelism".<sup>8</sup> In this task, the distinction between 'older' and 'younger' was rendered obsolete, as churches were recognised as "Partners in Obedience" to "the command of Christ to preach the Gospel to every creature".<sup>9</sup>

The term Partnership in Mission began to replace the phrase 'Partners in Obedience' after the International Missionary Council of Willingen, Germany in 1952. This was due to the emergence of the theology of *Missio Dei* which defined the subject of mission in terms of God rather than the church:

The missionary movement of which we are part has its source in the Triune God himself. Out of the depths of His love for us, the Father has sent forth His own Son to reconcile all things to Himself, that we and all men might, through the Spirit, be made one in Him with the Father in that perfect love which is the very nature of God...  
...There is no participation in Christ without participation in His mission to the world. That by which the Church receives its existence is that by which it is also given its world-mission. 'As the Father hath sent me, even so I send you'.<sup>10</sup>

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<sup>6</sup> Diane Clutterbuck in Wingate (1998), page 192. Ms. Diane Clutterbuck was Overseas Service Secretary of the British Methodist Church from 1991 to 1997.

<sup>7</sup> Bosch (1991), page 391. The International Missionary Council represented churches who were predominantly Protestant. Although the Roman Catholic Church were not participants, after the Second Vatican Council (1962-1965), there was greater common ground between Protestant and Catholic understandings of mission.

John Brown, 'International Relationships in Mission, a study project', *International Review of Mission* (1997), pages 210-225. Brown traces the development of international relationships in mission and notes the significance of the 1928 International Missionary Council held in Jerusalem for the theme of partnership. However, it is after Whitby (1947) that the term 'Partners in Obedience' gains common currency in missionary literature.

<sup>8</sup> Whitby (1947), pages 19-20.

<sup>9</sup> Whitby (1947), page 20. There had been calls for an end to this distinction since the 1920s, see Bosch (1991), page 465-466. In the Anglican Church, it was proposed the relationship between the autonomous Churches of the Anglican Communion was a 'Partner' relationship. *Partners* 'The Lambeth Number, the Seventh Unified Statement' (1939), page 14.

<sup>10</sup> Willingen (1952) *The Missionary Obligation of the Church*, pages 2-3.

*Missio Dei*, the placing of God at the heart of missionary activity, was the result of a reappraisal of the place of the church in missionary theology, especially within the missionary movement associated with the International Missionary Council.<sup>11</sup> It reflected unease concerning a missionary ecclesiology in which the church was the primary focus of mission, with the result that missionary activity concentrated on expanding and developing churches rather than proclaiming the Trinitarian Christian God. As a leading Dutch missiologist said at the time, this “church-centric missionary thinking was bound to go astray, because it revolved around an illegitimate centre”: the church.<sup>12</sup> *Missio Dei* theology aimed to reconstruct mission as an activity of the Trinity through the Church in the world. Consequently, churches would participate in God’s mission (*Missio Dei*) as partners. This challenged the notion that European churches should expand their ecclesiastical structures around the world. Mission was understood as an activity of God in the world and involved all members of the world-wide Church. Willingen proved a watershed for thinking about mission and *Missio Dei* was subsequently embraced by virtually all Christian persuasions.<sup>13</sup> In light of *Missio Dei*, therefore, the activity of mission was no longer to be understood as a movement of the church from Europe and the West to the rest of the world, but as the action of all churches participating in God’s mission as equal partners: Partnership in Mission.

This understanding of Partnership in Mission challenged ecclesiastical structures which supported patterns of dominance and dependency that had developed between Western churches and missionary agencies on one hand, and churches in the South on the other. Primary responsibility for mission in each place should belong to the local church, not to a missionary headquarters of a ‘mother’ church in a different continent. Donor churches should receive resources for mission, as well as giving to mission in other places. Relationships between churches should become reciprocal and should be marked by the mutual giving and receiving of resources for mission. Reciprocity, mutuality and interdependence were the hallmarks of Partnership in Mission, and learning to share together in God’s mission (*Missio Dei*) across geographical, cultural and theological boundaries was fundamental to its application.

An important aspect of this research will be to examine Anglican and ecumenical reports which articulated the concept of Partnership in Mission and proposed ways of applying its principles to church missionary structures. Particular attention will be given to reports singled out by USPG within its policy statements: specifically reports from the Anglican Congress in 1963, the Anglican Consultative Council after 1971, and

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<sup>11</sup> Bosch (1991), pages 389-393. Although the term *Missio Dei* was not used at Willingen, its theology was expressed in its report.

<sup>12</sup> J.C. Hoekendijk, ‘The Church in Missionary Thinking’, *International Review of Missions* (July 1952), page 332.

<sup>13</sup> Bosch (1991), page 390.



the World Council of Churches' Commission on World Mission and Evangelism conferences in Mexico (1963) and Bangkok (1973). These reports will assist in assessing the influence of Partnership principles in USPG's policy statements relating to the College of the Ascension and also provide further insight into the implication of Partnership in Mission for mission education.

## Literature Overview.

Although there is widespread use of Partnership in the language of missionary agencies, and an acceptance of the theology of *Missio Dei* as a basis for missionary activity throughout churches world-wide, Partnership in Mission is best understood as a concept to be worked towards, rather than a concept realised.<sup>14</sup> This was stated by Max Warren in 1955 as follows: "Partnership is an idea whose time has not yet fully come".<sup>15</sup> More recent writings follow the same theme: for example, Huibert Van Beek acknowledged that "partnership is a goal, not an acquisition" and "at best it is something to be constructed, patiently, step by step".<sup>16</sup> The *ideal* of Partnership was thus distinguished from its *application* in mission relationships.

A fuller review of literature on Partnership in Mission reveals that the concept was generally accepted as an ideal, but problems lay with implementation. Consequently, the main focus of interest has been with its application rather than re-evaluating its theory.<sup>17</sup> It is acknowledged, however, that the ideal of Partnership is difficult to achieve in practice:

Partnership in mission remains an empty slogan. Even where autonomy and equal partnership have been achieved in a formal sense, the actual dynamics are such as to perpetuate relationships of domination and dependence.<sup>18</sup>

Maintaining this focus on the application of Partnership in Mission, most of the literature is of a general kind offering an overview of international relationships in

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<sup>14</sup> Kirk (1999), page 184. Andrew Kirk describes Partnership as a "fashionable idea" and an "idea to be aimed at".

<sup>15</sup> Warren (1956), page 11.

<sup>16</sup> Huibert Van Beek, 'New Relationships in Mission, a critical evaluation', *International Review of Mission*, (1992), page 428.

<sup>17</sup> For example, John Brown, 'International Relationships in Mission, a study project', *International Review of Mission* (1997), pages 207-273.

<sup>18</sup> 'Bangkok Conference', *International Review of Mission* (1973), page 221. See chapter 3 for a discussion of the CWME at Bangkok in 1973..

mission.<sup>19</sup> There was an absence of detailed case studies aimed at analysing how the theory and the practice of Partnership in Mission interrelated, in particular within the context of Western missionary agencies and mission education. This research seeks, therefore, to contribute to the study of Partnership in Mission by exploring these dynamics in the context of mission training at UPSG's College of the Ascension in Selly Oak.

The evident economic and cultural differences between churches involved in mission was considered by some as an obstacle to the successful implementation of Partnership in Mission.<sup>20</sup> This concern was nowhere more clearly expressed than by Emerito Nacpil in 1971:

We can become partners - partners in obedience, joint participants in a common enterprise. But can we really? If we can, under present conditions, it can only be a partnership between the weak and the strong. And that means the continued dependence of the weak upon the strong and the continued dominance of the strong over the weak, notwithstanding our efforts and protestation to the contrary. Under this kind of partnership, the missionary becomes the apostle of affluence, not sacrifice; cultural superiority, not Christian humility, technological efficiency, not human identification; white supremacy, not human liberation and community.<sup>21</sup>

However, this evaluation reflects a quantitative understanding of power based on the assumption that it can be possessed and quantified between the weak and strong, dominant and dependent, powerful and powerless within society.<sup>22</sup> This approach was more recently adopted by Andrew Kirk, the Dean of Mission at Selly Oak:

Partnership is undoubtedly linked to questions of power. A truly mutual relationship cannot exist between parties who possess unequal power. Power, principally, is the freedom and ability to make choices and act. It is invested in the things we possess: these may be wealth, status in the community, knowledge, educational qualifications, racial or ethnic identity, inherent gifts of leadership or the loyalty one can command. Powerlessness, by contrast, is generally the lack of these

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<sup>19</sup> Two reviews were found which attempted to evaluate the application of Partnership in Mission through means of a broad international survey:

Huibert Van Beek, 'New Relationships in Mission, a critical evaluation', *International Review of Mission*, (1992), pages 417-434.

John Brown, 'International Relationships in Mission, a study project', *International Review of Mission* (1997), pages 207-273.

<sup>20</sup> For example, Kitagawa, *International Review of Mission*, (1969), pages 263-269.

<sup>21</sup> Nacpil, 'Mission but not Missionaries', *International Review of Mission*, (1971), page 359.

<sup>22</sup> Christine Helliwell and Barry Hindess in S. Taylor (1999), pages 75ff. "In this understanding (quantitative) power is usually seen as a capacity – the capacity to get one's way – with some individual or groups understanding as having more of this capacity and others as having less. Most sociological writing on power has focused on questions to do with its distribution – who has it and who does not, and how much different parties have relative to one another – and/or its production – under what conditions greater or lesser amounts of its are created." Underlining original. Brackets mine.

possessions: a lack of assets or the inability to use them effectively.<sup>23</sup>

Kirk concluded that “the controlled exercise of power is intrinsic to sharing in partnership” and that this is the means of overcoming the inherent inequalities of resources between churches engaged in mission.<sup>24</sup> Kirk’s description of power, illuminated by Biblical analogy, fails to offer an incisive analysis of power and how it operates in relation to Partnership in Mission. This suggests the need for a different approach to avoid the almost inevitable conclusion that, in the face of wide economic, cultural and political differences across the world, a vision of rich and poor churches sharing together as equal partners in mission is a worthy, but impossible dream.

## **Power.**

This research offers an alternative approach to evaluating Partnership in Mission by focusing on the action of power, rather than seeking to describe its character and form. This approach originates from the work of Michel Foucault (1926-1984) who sought to “conduct a non-economic analysis of power” based on the assertion:

that power is neither given, nor exchanged, nor recovered, but rather exercised, and that it only exists in action.<sup>25</sup>

Foucault examined the exercise of power through its actions, without seeking to answer questions regarding its distribution or production.<sup>26</sup> He understood power to operate through a complex set of relationships in every part of society and its institutions, rather than within a unified system based on the domination of certain groups over other groups.<sup>27</sup> These relations of power (or actions of power) were omnipresent “in every relation from one point to another”.<sup>28</sup> He argued that it is not possible to stand outside power, for in each action there is resistance, and resistance is another action of power.<sup>29</sup> Foucault moved away from developing a general theory of power and concentrated on analysing the mechanisms of power within spheres of thought and practice.<sup>30</sup>

A primary concern of Foucault was to analyse a “*conceptual terrain* in which

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<sup>23</sup> Kirk (1999), page 194. Compare M. Taylor (1995), pages 95-98 and 138ff.

<sup>24</sup> Kirk (1999), page 198.

<sup>25</sup> Foucault (1980), page 39. Foucault contrasted his approach to power with two other conceptions of power: a juridical or liberal political power and a Marxist economic power. In the first, “power is taken to be a right, which one is able to possess like a commodity”, and the second locates political power in the economy.

See also Foucault (1976), pages 92-97.

<sup>26</sup> Christine Helliwell and Barry Hindess in S. Taylor (1999), page 89.

<sup>27</sup> Foucault (1976), page 92, and (1982), page 788.

See also Barker (1998), pages 24-34, and Prado (2000), pages 68-79.

<sup>28</sup> Foucault (1976), page 93.

<sup>29</sup> Foucault (1976), page 95.

<sup>30</sup> Foucault (1976), pages 82 and 92. Spheres of interest included sexuality (1976) and madness (1961).

knowledge is formed and produced”.<sup>31</sup> This was based on his proposition that knowledge formed an intimate part of the power relations:

The exercise of power perpetually creates knowledge and, conversely, knowledge constantly induces effects of power...knowledge and power are integrated with one another, and there is no point in dreaming of a time when knowledge will cease to depend on power...It is not possible for power to be exercised without knowledge, it is impossible for knowledge not to engender power.<sup>32</sup>

It is the intention of this research to apply Foucault's insight into the relationship of knowledge and power to the analysis of Partnership in Mission in the context of the missionary organisation of USPG. The premise of the analysis is that there is a link between, on one hand, the Society's theological understanding of mission expressed in the central concepts that inform the Society's decisions and, on the other hand, the shape of its administrative structures and programmes. Before Whitby (1947), when mission was viewed as the primary responsibility of churches in Europe and North America (the West), the structures supporting the work of missionary agencies were geared to the transfer of personnel and finance in a one-way direction from churches in the West to the continents of Africa, Asia and Latin America (the South). The knowledge which supported this understanding of mission was informed by a complex set of relationships which drew together a theology of mission with the enterprise of European colonialism.<sup>33</sup> By contrast, Partnership in Mission is rooted in the theology of *Missio Dei* that understands mission as the action of God in the world. Partnership occurs between individuals and churches sharing in God's mission as equals, and requires administrative structures and programmes that facilitate the two-way or multi-directional movement of resources between those sharing in *Missio Dei*. The role of a church is to participate in God's mission, not in isolation, but in fellowship with Christians locally, nationally and internationally.

To conduct the research of Partnership in Mission in the 'conceptual terrain' of USPG and the College of the Ascension, Partnership will be regarded as a concept containing a set of principles which are fluid and changing in emphasis throughout the period of study. The map for this terrain will be the archival documents of USPG relating to the policy statements of the College of the Ascension.

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<sup>31</sup> Italics mine. Young (1981), page 48. Young uses the phrase "conceptual terrain" in his summary of Foucault's work in a preface to 'The Order of Discourse', a lecture delivered by Foucault in 1970 in which he outlines important aspects of his methods.

<sup>32</sup> Foucault (1980), page 52.

<sup>33</sup> For example, see Bosch (1991), pages 302-313, Neil (1966), and Stanley (1990).

Stanley (1990), page 179, suggests that in the Victorian era, there was a link between a theology of God's providence and the tacit support of British imperialism by evangelicals in the British missionary movement. Their engagement in mission was informed by the opinion that God's hand was at work in the extension of the British Empire.

Foucault used terms and ideas in different ways on separate occasions. The research, therefore, will follow the approach suggested by Sara Mills and use:

Foucault's work very much in the manner he suggests that readers do, as 'tool-box' and not as totalising theory, able to explain everything, but rather as a fragmentary theory which is descriptive of changing contexts, and therefore subject itself to change and re-evaluation.<sup>34</sup>

The research adapts aspects of his methods of analysis as a means of identifying the mechanisms and procedures by which power operates within a missionary society, with particular interest in the records of USPG's archives.

## **Research Sources and Methods.**

Archives pertaining to the College of the Ascension were found in three locations: Rhodes House Library, Oxford for records prior to 1965; USPG headquarters, Partnership House, Waterloo, London for records after 1965; and the United College of the Ascension, Selly Oak, Birmingham for current records. The College records in Rhodes House Library and Partnership House form an integral part of USPG's archives. To examine documents relating to the College meant searching files produced by the records of various administrative units of the Society. It was difficult, therefore, to distinguish between College and USPG policy, especially as important decisions relating to the College of the Ascension were taken within the Society's policy-making framework based in London. The vast array of files dealing with issues of relevance to the College meant it was necessary to devise a selective approach to the archival research.<sup>35</sup> Files spanned the history of the College of the Ascension from its establishment as a women's missionary training college in 1923 to its merger with the Methodist Church in 1996 to form a United College of the Ascension. A formative step in the archival research was the reading of the Society's formal record of its committee minutes from 1946-1996. These minutes contain a summary of the decisions and discussions of its policy-making Council and sub-committees.

Two important landmarks stood out in the life of the College of the Ascension with

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<sup>34</sup> Sara Mills (1993), page 8. See also Mills (1997), page 17 where Mills quotes Foucault as describing his work as "little tool boxes...if people want to open them, to use this sentence of that idea as a screwdriver or spanner to short circuit, discredit or smash systems of power, including eventually those from which my books have emerged...so much the better". [cited in Morris, Meaghan and Patton (eds), *Foucault Michel Power/Truth/Strategy*, Feral Publications, Sydney (1979), page 115.]

<sup>35</sup> The files are stored in boxes in a basement warehouse near to Partnership House. Each box may contain between ten to twenty individual files. Most files consisted of the correspondence, reports and documents collected by individual members of staff and deposited with the archivist at the end of their employment with USPG. The majority of files examined during the course of the research had not been re-organised since being deposited with the archivist. During the period of research, over three hundred files were searched. These represented a small fraction of the total number on deposit.



regard to its relationship with USPG. Firstly, in 1964 the College was closed as a missionary training college for women and re-opened a year later as a co-educational missionary training college. Also, in 1965 USPG was inaugurated as a “United” society following the merger of two formerly independent missionary societies: the ‘Society for the Propagation of the Gospel in foreign parts’ (SPG) and the ‘Universities’ Mission to Central Africa’ (UMCA). The decision to drop the phrase, ‘in foreign parts’, was a recognition that the United Society for the Propagation of the Gospel existed to propagate the gospel in all places, consistent with *Missio Dei* thinking.<sup>36</sup> In principle, USPG was in a position to respond to the development of reciprocal relationships between the churches in Britain and elsewhere. Secondly, in 1996, following the closure of the Methodist’ Kingsmead College three years earlier, USPG and the Methodist Church decided to share mission training resources in a united college. This led to a formal agreement between the two organisations and the inauguration of a United College of the Ascension. Therefore, the only period in its history that the College was genuinely the USPG’s mission training College of the Ascension was the period from 1964 to 1996, and these are the dates which have therefore been selected as the *termini a quo* and *ad quem* of the research.

The Society’s minutes are a highly selective record of the events and discussions that occurred in USPG’s committee meetings.<sup>37</sup> They do not offer a narrative account of the conversations that occurred between members, but chronicle the resolutions agreed by the Society’s committee along with occasional brief summaries of background discussions relating to some decisions. The procedures followed by USPG in the writing of the minutes reflect a conventional pattern adopted by many businesses and community organisations within Western societies, particularly in respect of recording resolutions in a brief, factual and impersonal way.<sup>38</sup> They were written also for a particular audience, principally fellow committee members. As Hoey pointed out:

An example of the delicate interaction amongst author, writer, reader and audience, the minutes of a meeting have as their author the committee whose deliberations they record; one would always refer to the ‘minutes of the Faculty Committee’ not to the ‘minutes of Gill Lester’ (or whoever). The writer is the minutes secretary, the audience is in the first place the committee itself, so in this unusual case author and audience are the same: indeed the first or second act of most committee meetings is the approval – the authorisation – of

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<sup>36</sup> Dewey (1975), page 122. This name change reflected a 1921 amendment to SPG’s Royal Charter to enable the Society to propagate the Gospel anywhere.

<sup>37</sup> Each committee of the Society would summarise the main decisions taken in their meetings in the form of minutes and present them to the Society’s Council. Once approved by Council, the society’s governing body, the minutes were collated and kept in bound records as the official records of the Society. These were available in the archives and the information they contained provided the main reference point for this research. References to these records within the footnotes use the short hand for the Proceedings of the Council’ Committees [PCC]. See Bibliography, paragraph 5.1.1

<sup>38</sup> Stanford (1968), page 24. “...minutes should be kept brief, factual and impersonal.”

the previous minutes. The audience may also be other committees and the actual readership will almost always match the ideal readership exactly. The author's purpose is to record decisions, the reader's purpose will vary but will often be to refer to the decision's made.<sup>39</sup>

The minute secretary's task of distilling what was said by committee members into a written record involves a process of selection which distinguishes between the central issues and those of peripheral importance:

Minutes must show clearly, beyond doubt, exactly what was done at the meeting – not what was said, nor what were the reasons urged for or against any particular course advocated, but what was formally proposed and what was ultimately decided upon.<sup>40</sup>

An issue of vital importance to a minority of committee members can dominate the discussion of a meeting, yet it may only be mentioned briefly in the record and possibly excluded from formal resolutions.<sup>41</sup> The Society's committee records are therefore the result of a process which distils the conversation of a group of committee members into short notes.

This process reflects Foucault's observation of a principle:

that *everything* is never said; in relation to what might have been stated in a natural language, in relation to the unlimited combination of linguistic elements, statements (however numerous they may be) are always in deficit; on the basis of the grammar and of the wealth of vocabulary available at a given time, there are, in total, relatively few things that are said.<sup>42</sup>

Based on the principle that 'everything is never said', Foucault sought to understand how language was "controlled, selected, organised and redistributed" by societal procedures, norms and conventions. For example, he examined taboos relating to the discussion of sexuality, rules that divided mad people from the sane, and systems that determined true from false statements.<sup>43</sup> However, his concern was as much to discover the "special place" occupied by the words that are chosen, as to give "voice to the silence" of the excluded language.<sup>44</sup> His work explored the positive action of power which produces meaning and knowledge in language, as well as the negative constraint

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<sup>39</sup> Hoey (2001), page 17.

<sup>40</sup> Graham-Herzog (1975), page 3. Underlining original.

This does not detract from the reality that many minutes contain a record of the discussion prior to a resolution. However, the brevity of the Society's official records indicate that their purpose was primarily to maintain a record of decisions made within the Society, rather than to provide a memory of the discussion taken to reach these decisions.

<sup>41</sup> This point was a reflection of the researcher on his many years as a committee Secretary in various situations and contexts.

<sup>42</sup> Foucault (1972), pages 118-119. Italics original.

<sup>43</sup> Foucault (1981), pages 52-56.

<sup>44</sup> Foucault (1972), page 119.

of power which represses and excludes ideas from the written text.<sup>45</sup> Foucault's understanding of rarefaction, and the constraining action of societal norms in formation of language, offers valuable insight into the production of committee minutes.<sup>46</sup> It indicates that there is a process of rarefaction that involves the action of power which determines the 'special place' occupied by the words in any text or speech. The research will therefore examine the 'special place' occupied by words in committee resolutions and the action of power in the process of formulating the text of the Society's record of minutes.

The convention of agreeing the previous committee minutes at the beginning of meetings forms an important part of the rarefaction process. It ensures that the minute secretary's written version of the previous meeting follows the established conventions, such as wording decisions in formal language. It offers an opportunity for other committee members to discuss and amend the written text. Sensitive issues can be reworded or excluded from the text by a simple majority vote of those present at the meeting. The formal resolution of agreeing the minutes of the past meeting enables the ownership of its text to pass from the minute secretary to the committee. They are no longer a personal account, but a committee record.

As a result of scrutinising USPG's committee records, it was apparent that the Society's minutes were characterised by the norm of acknowledging the contribution of salient contributions or influences leading to important decisions, for example, reference to the submission of a report by a working party or the effect of financial stringency. It was possible to conclude, therefore, that the central themes contained in the minutes were also the dominant issues of the organisation in relation to the subject of discussion; and based on this assumption the committee minutes provided clues as to the influence of Partnership in Mission in the decisions of the Society. If Partnership principles informed the decision of the Society it was legitimate to expect evidence of these principles in the committee minutes. Conversely, the absence of Partnership principles would indicate that other influences were central in the decision.

In addition to USPG's committee minutes, the archives contained three other kinds of documents: internal reports presented to the committees; internal and external correspondence relating to the College and USPG; and reports, minutes and correspondence arising from contact with a network of external institutions. These archival texts could assist to illuminate further the extent to which Partnership in

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<sup>45</sup> Mills (1997), page 72, and Foucault (1980), page 52.

<sup>46</sup> Foucault (1981), page 52. See also Mills (1997), page 70.

Young (1981), page 49. "The French term 'rarefaction' includes not only the meaning of the rarefaction of gases, but also the depletion (of supplies), of growing scarcity, of dwindling, dying out and exhaustion".



Mission was influencing the Society's committee decisions, especially the internal reports which formed an integral part of the decision-making process. It was apparent that many significant decisions taken by SPG/USPG were preceded by a series of reports presented to earlier committees, often produced by a working party appointed to complete a specific task on behalf of the Society. It was possible to distinguish between two types of reports: those officially sanctioned by a committee of the Society with the aim of proposing change to existing policy; and reports that summarised the discussion of an issue or expressed a point of view by an individual. Whilst the first type were formal in presentation, prepared by a working group or the Society's Secretary, the second group tended to be informal and were often the product of a single staff member.

A further difference could be discerned between reports adopted by the Society as policy and those deferred for further discussion or redrafting. Reports adopted as policy by resolution of the Society's Council were normally implemented. Rarefaction can be detected in the process of drafting and re-drafting the report for presentation to the Society. Ideas proposed by individuals would be refined in the process of discussion within the working group, especially as its members engaged with the institutional requirements set out in its terms of reference.<sup>47</sup> The content of the report would change during the drafting process as opinions expressed by individuals became the corporate opinion of the working party or drafting group. By convention, a committee receiving a report recommending the pursuit of a course of action could amend sections before offering approval. A formal committee resolution consenting to a report's recommendations effectively changed its status from the product of a working party to a report of a committee. Consequently, reports accepted by USPG's Council for implementation as policy gained greater institutional authority and could be regarded as a 'Society Report'. It is possible therefore to distinguish between primary and secondary archival documents. The primary documents were reports sanctioned by the formal resolutions of the Society's Council and adopted as policy. Secondary papers were those that illuminated the process taken by the Society in reaching decisions and in wording committee resolutions.

Foucault's understanding of discontinuity proved helpful in the next stage of analysis: to examine the extent to which the concept of Partnership in Mission influenced key decisions made by the Society in respect of the College of the Ascension. Foucault proposed that the conceptual terrain should be:

treated as discontinuous practices, which cross each other, are sometimes juxtaposed with one another, but can just as well exclude

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<sup>47</sup> *Concise Oxford Dictionary* (10<sup>th</sup> edition), Oxford University, Oxford (1999). "Terms of reference: the scope of an inquiry or discussion."

Mitchell (1974), page 18. "Terms of reference: clear, agreed instructions are the foundations upon which a report is built."

or be unaware of each other.<sup>48</sup>

He questioned the ‘traditional analysis’ of history which sought to find ‘continuity’ and ‘significance’ between ‘disparate events’ by posing this question:<sup>49</sup>

how can it be that there are at certain moments and in certain orders of knowledge these sudden take-offs, these hastenings of evolution, these transformations which do not correspond to the calm and continuist image that is ordinarily accepted.<sup>50</sup>

To base the research on the assumption that the period of 1965-1996 in the College of the Ascension was not a single unified period of mission history offers the possibility of developing the research methodology in three important ways. Firstly, it questions a pre-supposition that Partnership in Mission will emerge as an increasingly influential factor, year on year, throughout the study period. Instead the research will start from the premise that it is likely that the influence of Partnership principles ebbed and flowed, was present or absent and articulate or silent at different times throughout the study. It will not be assumed that if a principle influenced the Society at one moment of time that it would remain persuasive thereafter.

Secondly, it offers the possibility of developing an alternative, critical analysis of the Society’s role in mission to those written by Margaret Dewey, for USPG’s tenth anniversary in 1975, and Dan O’Connor, for SPG’s tercentenary in 2001.<sup>51</sup> Whilst these historical accounts are a valuable source for understanding the Society’s contribution to mission during the past two to three centuries, their stress of the “grand narrative of the propagation of the Gospel” places the unity and continuity of mission history at the centre of their account.<sup>52</sup> Greater interrogation is required of the Society’s role in its three hundred years of operation to determine if USPG was engaging in the same conceptual and organisational missionary enterprise in the second half of the twentieth century as it was in 1701. Margaret Dewey concludes her historical account by noting the juxtaposition of an African ebony crucifix placed on the wall of the Society’s headquarters next to a portrait of Thomas Bray, the founder of SPG.<sup>53</sup> She

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<sup>48</sup> Foucault in Young (1981), page 67.

<sup>49</sup> Foucault (1969), page 3.

<sup>50</sup> Mills (1997), page 26. Foucault is quoted from an interview: Morris, Meaghan and Patton (eds), *Foucault Michel Power/Truth/Strategy*, Feral Publications, Sydney (1979), page 31.

<sup>51</sup> Margaret Dewey *The Messengers: a concise history of the USPG* (1975).

Daniel O’Connor *Three Centuries of Mission: USPG, 1701-2000* (2000), Part One. In the first part of *Three Centuries of Mission*, O’Connor provides a broad account of USPG’s three hundred years of history. (Part Two of *Three Centuries of Mission* contains a selection of essays with a variety of distinctive perspectives. Their contributors include a variety of authors, men and women, ordained and lay, and from both the South and West.) The contribution of these histories of USPG cannot be underestimated and is evidenced by the frequent references to their work in the footnotes of this research. However, the contention still stands: that a different methodological approach is required to develop a critical analysis of the Society’s role in the history of mission.

<sup>52</sup> O’Connor (2000), page xiii.

<sup>53</sup> Dewey (1975), page 141.

stresses the continuity of the Society's role in history by observing that both Thomas Bray and the crucifix "proclaim the incarnate Word" of the Christian gospel. However, she does not explore the incongruity of these images which, as she notes, were placed alongside a portrait of King William III and a copy of the Society's first Royal Charter in 1701. In particular, she does not draw any conclusion regarding the contrast between the Society's role in former British colonies after their political independence and the former work of SPG in the days of the British Empire. Whilst this research only offers an analysis of thirty-one years of mission education, it is anticipated that by adopting the notion of discontinuity the research can explore in greater depth the changing role of the Society in relation to mission theology.

Finally, policy statements of the Society's committees can be examined for their discontinuity or continuity with previous policy statements, particularly in relation to the concept of Partnership in Mission. By selecting individual texts, the concepts which informed the decision can be considered in relation to the policy that preceded it. The selection of a series of policy statements which reflect seminal moments at different times during the period of study can provide important insights into the changing influence of Partnership in Mission in the College of the Ascension. Each distinct decision provides an opportunity to explore the breaks, changes and continuities within the College's conceptual terrain of a particular moment in time. Instead of attempting to write a continuous history of the College of the Ascension, as USPG's mission training institution, the research examines a series of distinct separate events in the form of policy decisions.

The process of selecting the policy decisions involved examining primary archival documents between 1965 and 1996 and completing interviews with a number of present and former staff of the College of the Ascension.<sup>54</sup> The aim was to identify policy decisions that were seminal to the life of the College, in a more traditional historical approach, but also relevant to Partnership in Mission as the subject of the research. Initially, the following criteria was used to select the key decisions: that a working party or review group was involved in the process of formulating a policy relating to the College of the Ascension, and that the recommendations of the working party or review group were influential in the subsequent policy adopted by the Society's Council. On this basis the following key decisions were selected:

- to re-open as a co-educational college (1965)
- to broaden the intake of students to Anglicans from any part of the Anglican Communion (1969)

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<sup>54</sup> Interviews were completed with each Principal of the College of the Ascension between 1965 and 1996. Their co-operation supported subsequent research. A sample of former tutorial staff were also interviewed along with three of the Society's Secretaries. See Bibliography: section 6.

- to inaugurate a College Advisory Group (1978)
- to implement a College Development project (1989)
- to inaugurate a United College with the Methodist Church (1996)

These five events represented the most significant policy decisions of direct concern to the College of the Ascension.

In addition, to mark the importance of the two primary personnel programmes of USPG which contributed significantly to the College of the Ascension during the period of study, the following two policy decisions were included:

- to receive a report on the calling and sending of missionaries (1974)
- to establish a Bursaries Programme (1982)

Although the former was not approved by Council, important aspects of its recommendations were implemented. The *Calling and Sending* report will be considered in light of an informal review of its progress between 1974 and 1977.

Following the Society's adoption of a Bursaries Programme, USPG bursary holders became the largest group of residents in the College of the Ascension. It marked a significant change in the College's role from a primary focus on the training of Western missionaries for work in the South to a broader international mission training role. This shift therefore created greater opportunity for interaction and mutual learning in the College of the Ascension.

After choosing the seven key decisions, further steps were taken with regard to each policy statement. The first step was to identify the leading committee minute which recorded the policy decision. These texts are numbered in date order: TEXT ONE being the decision to re-open the College of the Ascension in 1965, and TEXT SEVEN the decision to inaugurate a United College in 1996. The second step involved a detailed search of the committee records preceding each policy statement in order to identify the Society's decision-making process, in particular the method of consultation. Most commonly, the Society nominated a working party to review an aspect of policy and to formulate recommendations based on a set of criteria or terms of reference. A third step was to identify the primary documents and papers which illuminated the process taken by the College and USPG to reach the key decision. A table outlining these papers was compiled and is included in the thesis as an appendix at the end of each chapter. Each table lists the reports which informed the process, and the committee minutes which were seminal in reaching each key decision. Finally, the background papers listed in the table were read in light of the information contained in the primary TEXT identified in the first step. This step determined the approach taken in analysing the influence of Partnership in Mission in relation to the policy decision and informed the chapter outline, depending on the connections or disconnections between the themes emerging from key policy statement and those identified in the background papers. For example, the first chapter is structured around an examination

of the word ‘flexibility’ which appears in TEXT ONE and also throughout the background papers.

The aim of each chapter is to assess the extent to which Partnership in Mission was influential in one of the key policy statements. Throughout the chapters of the thesis, various themes emerge in relation to this assessment and the following questions form a significant part of the analysis of the key TEXTS, in particular:

- to what extent did each decision affect the potential for mutual sharing among the College of the Ascension residential community?
- to what extent were the aims of the Selly Oak Colleges compatible with those envisaged by USPG for its mission training in the College of the Ascension?
- how did each decision affect USPG’s relationship with the Church of England in its work at the College of the Ascension?
- how did each decision affect USPG’s relationship with Anglican churches in the South in its work at the College of the Ascension?
- to what extent were Anglican churches in the South consulted in the decision-making process of the Society in relation to each decision?

By answering these and other questions arising from the texts in each chapter, the thesis attempts to assess whether the concept of Partnership in Mission was central or peripheral in each of the seven policy decisions. Through this process, broader themes pertaining to Partnership in Mission are also explored in the following arguments:

- that Partnership in Mission, calling for the mutual sharing of resources among churches participating in God's Mission, was effective to the degree to which western churches and/or missionary societies involved churches in the South as equal and effective partners in decision-making processes.
- that USPG, as a missionary society originally created for the purpose of sending missionaries in a one-directional movement from the West to the South, though willing to re-organise itself in light of Partnership in Mission, was only able to do so by creating new structures and programmes, rather than transforming the old ones.
- that, as a voluntary society of the Church of England, USPG’s ability to implement Partnership principles in its programmes was dependent on the co-operation and participation the Church of England’s General Synod. USPG was therefore constrained in its engagement with Partnership in Mission to the degree in which the Church of England itself espoused Partnership principles.

In conclusion, the thesis will review these arguments and assess the changing influence



of Partnership in Mission throughout the period of study to determine the extent to which the United College of the Ascension in 1996 was in continuity or discontinuity with that in existence before the College re-opened as a co-educational missionary training institution in 1965.

## Prologue.

### The College of the Ascension: 1923-1964.

The College of the Ascension was founded in 1923 as one of the Selly Oak Colleges, Birmingham.<sup>1</sup> Owned by the 'Society for the Propagation of the Gospel in foreign parts' (SPG), the College trained women for missionary work abroad. Its aim was to offer a freer atmosphere for the testing of missionary vocation than Anglican Religious Communities, where a proportion of SPG women candidates received training.<sup>2</sup> Selly Oak offered SPG the opportunity to train its candidates alongside other missionaries, whilst developing Christian faith based on "Catholic foundations".<sup>3</sup> It was also recognised that "in progressive missionary circles Selly Oak was coming to be increasingly regarded as a focus of missionary science and experience".<sup>4</sup>

The coming together of SPG's Anglo-Catholic traditions and Selly Oak's Protestant and Evangelical Colleges was described as a real step of faith:<sup>5</sup>

that the High Anglican church Committees (of SPG) should unanimously decide to commit the training of their women to the teaching of a Nonconformist centre is an amazing step.<sup>6</sup>

Twelve years earlier, both SPG and the Church of England had been very reluctant to attend the World Missionary Conference at Edinburgh in 1910.<sup>7</sup> Although a major event for Western missionary societies, many in the Church of England, including SPG supporters, saw it as a gathering for Protestant and Evangelical Christians.<sup>8</sup> High

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<sup>1</sup> See Appendix One for a list of College tutorial staff between 1923 and 1996.

<sup>2</sup> PH: 'Selection and Reference Sub-Committee' (8.12.20.) [PCC].

Western (1954), page 8; and Stacy Waddy *East and West Review* (1955), page 79.

SPG used Anglican Religious Communities for the training of some of its women missionary candidates, such as the Home of the Epiphany in Truro, the Community of St. Mary the Virgin in Wantage and St. Denys in Warminster. The proportion of women who received training is not stated.

<sup>3</sup> PH: 'Selection and Reference Sub-Committee' (8.12.20.) [PCC].

<sup>4</sup> Western (1954), page 9.

<sup>5</sup> PH: K.M. Tanqueray (Principal of the College of the Ascension, 1932-1946) in *The Friends of the College of the Ascension* (1969), page 5 and 'Editorial', *College of the Ascension, Jubilee Newsletter* (1973), page 2 [TF 4208].

<sup>6</sup> H.G. Wood (1931), page. 204. Brackets mine. The quote is from a letter written on 11.10.22. by J.W. Hoyland, the Chair of Selly Oak Central Council, as a response to SPG's decision to open a College in Selly Oak.

<sup>7</sup> Neill (1958), pages 384-5 and Dewey (1975), page 95. SPG received a petition with 900 signatures against representation at Edinburgh.

<sup>8</sup> The Roman Catholic Church was not present at Edinburgh.

church Anglicans were hesitant to participate in a predominantly Protestant gathering.<sup>9</sup> This was the result of a long history of suspicion in the Anglican Church between its High church Christians with a sacramental theology and its Evangelicals with a reformed tradition.<sup>10</sup> Despite being a society of the whole of the Church of England, the Society's strongest support came from High church parishes and clergy.<sup>11</sup> However, in October 1922 SPG resolved "that a training college for Women Missionaries be established at Selly Oak" with an overwhelming vote in favour.<sup>12</sup> Whilst the strong argument of the influential Bishop of Birmingham, Charles Gore, was a major factor, SPG's decision also reflected a greater openness between Evangelicals and High church Anglicans in the early 1920s.<sup>13</sup>

SPG opened the College of the Ascension in October 1923 at a house in Bristol Road, Selly Oak.<sup>14</sup> The name 'Ascension' was chosen as the doctrine of the Ascension was considered to "enshrine the principle for which the College would stand".<sup>15</sup>

It was in the power of a Risen, Ascended, Glorified Lord that the first Christians went out into the world to preach the Gospel.<sup>16</sup>

A crest was later chosen for the College, with the symbol of an eagle representing the

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<sup>9</sup> The terms 'High church' and 'Anglo-Catholic' have different historical backgrounds, but with considerable overlap in their usage. The roots of the High church lie in the writings of those who stressed continuity with the medieval Church, especially Richard Hooker (1554-1600), William Laud (1573-1645) and the Caroline Divines (early 17<sup>th</sup> Century). The term Anglo-Catholic was usually associated with the Oxford Movement of the mid-19<sup>th</sup> Century. Both High church Anglicans and Anglo-Catholics stressed the continuity of the Church of England with the Pre-Reformation Church. In general, the term 'High church' referred to the interest in the 'ritual' of worship and liturgy. The name Anglo-Catholic was given to people who stressed Apostolic succession and the Catholic nature of the Church of England. Pickering (1989), pages 17-24.

<sup>10</sup> Hogg (1952), page 110-111. "Throughout the nineteenth century High Churchmen had remained aloof from almost every interdenominational event shared in by other missionaries." Rouse and Neill (1954), page 326. "This tension between Anglo-Catholics and Evangelical ideas of Christian unity had far-reaching consequences; although it had its rise in England, it was felt throughout the English-speaking world and also in the Christian communities founded by British and American missionary societies in Africa and the East, with results in slowing down ecumenical action in the mission-field." For histories of the English Church during the nineteenth century see, Chadwick (1972) and Hylson-Smith (1998).

<sup>11</sup> Dewey (1975), page 2. "...roots in the Tractarian movement, SPG, with no 'Churchmanship' of its own, embraced the theological diversity of the Church it served, though the gravitation of the Evangelicals to the Church Missionary Society sometimes left SPG looking more 'High church' than it intended."

<sup>12</sup> PH: 'Standing Committee' (4.10.22.) [PCC].

<sup>13</sup> PH: 'Standing Committee' (4.10.22.) [PCC]. "Bishop Gore expressed opinion strongly in favour." Bishop Charles Gore (1853-1932) was an influential figure in the move towards the Liberal Catholicism of Anglicans in the 1890s. See Hylson-Smith (1998), pages 81-82.

The 1920 Lambeth Conference of Anglican Bishops contributed towards greater openness between the various theological traditions of the Anglican Church, especially in its call for Christian unity. Lloyd (1966), pages 403-410 and Stephenson (1978), chapter 9.

<sup>14</sup> The College opened on 6 October 1923 in this temporary home with Revd. E. R. Morgan as Warden, Miss A. Warden as Principal and Miss K. A. Alexander as Tutor with seven students.

PH: K.M. Tanqueray in *The Friends of the College of the Ascension* (1969), page 6 [TF 4208], and Beach (No date), page 33.

<sup>15</sup> Western (1954), page 12.

<sup>16</sup> Beach (No date), page 33.



Ascension.<sup>17</sup> The idea was taken from a window in Lyons Cathedral where the eagle was an ancient symbol for the Ascension. As a result, College students became known quaintly as 'Eaglets'. On Ascension Day, all past students were remembered in the intercessions, emphasising the community spirit that developed in the College throughout the years.

The normal period of study at the College of Ascension was two years, with schemes of study and practical training. There was accommodation for 16 students. Students attended many of the lectures in the Selly Oak Colleges. The College supplemented these lectures with a discipline of liturgy, private study and periods of quiet for study.<sup>18</sup> In 1926, twenty-nine students were admitted to the College, from which fifteen were appointed overseas, one was not accepted, and the remainder continued in training.<sup>19</sup> By the time SPG started building a permanent home for the College, supplementary accommodation in other Selly Oak Colleges was being used for extra students.<sup>20</sup>

SPG inaugurated a Building Fund for a new College to ensure that money was not diverted from its work overseas. This strategy successfully allayed the fears of those in SPG who considered the College to be an unnecessary luxury.<sup>21</sup> The fund-raising efforts of a group of 'Friends of the College of the Ascension' contributed to the sense of belonging to the College for its past and present students.<sup>22</sup> In three years, the fund grew from £3,418 to £17,154 in 1927.<sup>23</sup> The Selly Oak Colleges Trust offered a 2.75 acre site for the College and a lease was signed in March 1928 to enable the building to proceed.<sup>24</sup> Eighteen months later on 5 October 1929, the new home for the College of the Ascension was formally opened with a capacity of accommodation for between thirty and forty students.<sup>25</sup>

The training in the College relied on two elements: a strong community life based on prayer and the sacraments, and the international and ecumenical fellowship of the Selly Oak Colleges.<sup>26</sup> After 1929 an Ascension Day procession was held around the College grounds as part of an annual liturgical celebration:<sup>27</sup> a tradition maintained into the

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<sup>17</sup> Western (1954), page 12 and Beach (No date), pages 33-34.

<sup>18</sup> RHL: *Brochure advertising the College* (12.24.) [H114, f3].

<sup>19</sup> PH: 'Acting Governing Body of the College of the Ascension' (28.1.27.) [PCC]. The group included two doctors, four trained nurses, fifteen teachers and eight evangelists.

<sup>20</sup> PH: K.M. Tanqueray in *The Friends of the College of the Ascension* (1969) [TF 4208], page 6.

<sup>21</sup> PH: K.M. Tanqueray in *The Friends of the College of the Ascension* (1969) [TF 4208], page 6.

<sup>22</sup> Dewey (1975), page 9; Western (1954), page 15; and Stacy Waddy *East and West Review* (1955), page 79.

<sup>23</sup> PH: 'Acting Governing Body of the College of the Ascension' (28.1.27.) [PCC].

<sup>24</sup> PH: 'Acting Governing Body of the College of the Ascension' (22.2.26.) and (16.3.28.) [PCC].

<sup>25</sup> E.R. Morgan in Western (1954), page 16. The number of available beds would depend on the number of tutorial staff living in College.

<sup>26</sup> Western (1954), page 15.

<sup>27</sup> PH: K.M. Tanqueray in *The Friends of the College of the Ascension* (1969) [TF 4208], page 6.

1990s. Daily morning and evening chapel services were integral to community life. This pattern, and that of a daily Eucharist, continued to provide the mainstay of the worship programme for the Christian community throughout the period of study.

A review of the College by SPG in 1943 restated the nature and purpose of the College as being:

to train women members of the Church of England, or of any church in communion therewith, for the work of the church. The training provided is not primarily professional or technical, but personal, endeavouring to help students to realise their membership in the Holy Catholic Church. Its essential aims are therefore the final discovery and testing of vocation, and training in the life of worship...the training given in the College has always been, and will continue to be, designed primarily to prepare candidates for work in the overseas Churches.<sup>28</sup>

Thus the predominant emphasis of the College of the Ascension between 1923 and 1963 was the training of women for missionary vocation overseas, with a stress on vocation, devotional life, theological grounding and practical preparation for working abroad. Students from the College shared fully in the lectures offered centrally in the Selly Oak Colleges. However, by 1960, the College was becoming increasingly costly for the Society to maintain and fewer women were offering themselves for missionary work overseas.<sup>29</sup> To compensate for the falling number of SPG missionary candidates, the female College community also included a small number of missionary candidates of the Universities' Mission to Central Africa, the Episcopal Church of Scotland and the Mothers Union; students from the South; and Parish Workers training for ministry in the Church in Britain. Throughout this period, however, SPG students continued to remain in the majority of those in residence.

### **The Selly Oak Colleges, Birmingham.**

The Selly Oak group of colleges owe their origins to the Quaker movement, otherwise known as the Society of Friends. Woodbrooke, the first Selly Oak college, was opened in 1903 to provide "a permanent summer school" following the success of a summer school movement for adult Friends.<sup>30</sup> The College was the former home of George Cadbury, an influential Quaker entrepreneur, and aimed to further religious and social study through Biblical reflection that was not too academic, technical or narrow.<sup>31</sup>

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<sup>28</sup> PH: 'Standing Committee' (8.4.43.) [PCC].

<sup>29</sup> PH: 'Selection and Reference Sub-Committee' (6.7.60.) [PCC]; and Dewey (1975), page 122.

<sup>30</sup> Davis (1953), pages 13-18.

<sup>31</sup> The Cadbury family made their wealth through a successful chocolate business.

George Cadbury also had a strong ecumenical vision for Woodbrooke:

the freest air should blow through it, that its doors should be open to men and women of all denominations and of all nationalities, that it should combine a spirit of reverent but frank enquiry with a practical devotion to social service, that it should provide a common ground where the things that divide should be forgotten and the things that unite should be cultivated.<sup>32</sup>

The ethos which developed at Selly Oak found expression in four ways: a ‘modern spirit of enquiry’; practical service and social concern; an open attitude to people of different Christian belief and religious persuasion; and an open and inclusive education for people from different backgrounds, both male and female, lay or ordained and academic or non-academic.<sup>33</sup>

Kingsmead was the second college to open at Selly Oak in 1905 as a missionary training college for the Friends’ Foreign Mission Association. From 1915 onwards, Methodists training as missionaries joined Kingsmead to avail of lectures at Woodbrooke. As the number of Quaker missionaries declined, Kingsmead became more closely identified with the training of Methodist missionaries. In 1946, the responsibility for the administration of Kingsmead passed from the Quakers to the Methodists.<sup>34</sup>

In 1907, Westhill College opened in Selly Oak as a central institution for the training of Sunday School teachers.<sup>35</sup> Inspired by the work of George Hamilton Archibald who became its first Principal, the College soon became the most professionally orientated of the colleges with its emphasis on the training of schoolteachers.<sup>36</sup> In 1912 it broadened out from its Quaker roots by establishing its own governing body with representation from a number of the British Free Churches. By 1950, Westhill’s student population was greater than that of Woodbrooke and continued as the largest Selly Oak college.<sup>37</sup> The fourth Selly Oak college was established in 1909 through the concern of the Cadbury family for men engaged in manual work. Fircroft aimed to serve the “working

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<sup>32</sup> Gardiner (1923), pages 196-97. The quote is Gardiner’s summary of George Cadbury’s vision.

<sup>33</sup> Gardiner (1923), pages 188, 196, 200 and 269. Only 21 of the first 141 students were Friends. The majority of students attending came from Congregationalist, Baptist, Wesleyan Methodist and Church of England backgrounds. Links were soon established with other parts of the world, attracting students from elsewhere in Europe and further afield, for example Holland and China. The first Director of Studies at Woodbrooke was James Rendel Harris, a Reader in Palaeography in the University of Cambridge with a world-wide reputation as a theologian.

Davis (1953), pages 19 and 173.

<sup>34</sup> Hoyland in Davis (1953), page 175; PH: *The Future of Kingsmead* (12.67.) [AF 97.059 Box 1 File 2]. See section 7.2.1.

<sup>35</sup> Hoyland in Davis (1953), page 171.

<sup>36</sup> Wood (1931), page 141. Archibald was from Canada and trained at Hartford Seminary Foundation in the USA. He was well known as a lecturer on the application of psychological principles to Sunday Schools.

<sup>37</sup> Hoyland in Davis (1953), page 172.

man” by broadening students’ outlook and increasing self-confidence through learning.<sup>38</sup>

The World Missionary Conference at Edinburgh in 1910 was an important stimulus for British missionary societies to find ways of co-operating with each other, especially with regard to missionary training. In 1912, the Baptist Missionary Society, the London Missionary Society and the Women’s Missionary Association of the Presbyterian Church of England opened Carey Hall in Selly Oak for the joint training of women missionaries.<sup>39</sup> The Conference of British Missionary Societies also attempted to establish a central college to prepare ordained ministers from any Christian denomination appointed to work as missionaries in the South.<sup>40</sup> In the absence of financial backing from missionary societies this proposal was put on hold until Edward Cadbury was approached by the Conference in 1939.<sup>41</sup> After delays due to the Second World War, St. Andrew’s College opened in 1947 to train male missionary candidates from Baptist, Congregational, Methodist and English Presbyterian traditions.<sup>42</sup> In 1966 Carey Hall and St. Andrew’s College merged to form a co-educational St. Andrew’s Hall Missionary College.

George Cadbury’s vision was to use Selly Oak as a means of bringing together Christians from different traditions to “heal the wounds in the divided Body of Christ”.<sup>43</sup> He wanted to see all the major English Churches represented in the colleges, including Anglicans and Roman Catholics. Since the Roman Catholics had not attended Edinburgh in 1910 and were not involved in the formation of an ecumenical International Missionary Council, Cadbury’s main hope was for the Anglicans to have a presence in Selly Oak.<sup>44</sup> SPG’s decision to open the College of the Ascension was therefore an important step in the fulfilment of George Cadbury’s ecumenical vision as it broadened the denominational representation from British Churches in Selly Oak.<sup>45</sup>

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<sup>38</sup> Hoyland in Davis (1953), pages 172-173.

<sup>39</sup> Cadbury (1937), ‘The Selly Oak Colleges’, *International Review of Missions*, page 119.

<sup>40</sup> MacLennan (1927), page 20.

SOAS: *CBMS Annual Conferences* (1916 and 1917) [File 1].

<sup>41</sup> Hoyland in Davis (1953), page 181. Edward Cadbury (the son of George Cadbury) is quoted by Hoyland as saying: “My one condition is that there should be some sort of union institution, as I regard the question of various religious denominations working in unity as one of the outstanding needs of the mission field”.

<sup>42</sup> PH: *The Future of Kingsmead* (12.67.) [AF 97.059 Box 1 File 2].

<sup>43</sup> Hoyland in Davis (1953), page 169.

<sup>44</sup> Hogg (1952), 203. The International Missionary Council consisted of representatives of national organisations, such as the Conference of British Missionary Societies. The British Conference met annually until 1977 and provided a forum for the discussion of missionary related issues. In 1912 the Conference had 43 member organisations. SPG joined in 1918.

<sup>45</sup> Wood (1931), p. 203. It is of interest to note that in 1920, both CMS and SPG visited Selly Oak with a view to opening Colleges. Considering that CMS would have been more at home in the Non-Conformist atmosphere, it is of surprise that it was not until 1968 that they opened Crowther Hall at Selly Oak. George Cadbury (1839-1922) received the news of SPG’s decision only two weeks before his death on 24.10.22.



The setting up of a Central Council for the Selly Oak Colleges in 1919 was intended to further the spirit of co-operation by bringing the representatives of the Colleges together in a closer working relationship.<sup>46</sup> The relinquishing of a majority voice on this Council by the Quakers was a tangible expression of Cadbury's ecumenical vision. Although each College maintained its own management, the Central Council offered an opportunity to build co-operation between colleges, and funded six professorial chairs to serve all the colleges.<sup>47</sup> SPG did not take up its membership on the Selly Oak Central Council until 1944.<sup>48</sup>

The Cadbury family continued to support the Selly Oak Colleges after the death of George Cadbury.<sup>49</sup> In the 1920s, the family provided office facilities, lecture theatres, a library, playing fields and an assembly hall. During the period before the Second World War, the Colleges were visited by a wide range of international illustrious figures in the area of religious thought, including Sundar Singh, Albert Schweitzer, C.F. Andrews and Mahatma Ghandi. Edward Cadbury carried on the work of his father through a number of significant initiatives, including the inauguration of a faculty of missions within the central administration of the Selly Oak Colleges with its own building and academic staff in the subjects of Missions, Church History and Islamics.<sup>50</sup> Edward Cadbury also founded two annual Fellowships for church representatives from the South, thus broadening the international perspective of the faculty of missions.<sup>51</sup>

By 1960, Selly Oak had a unique range of facilities for Missionary Studies, including a well-stocked library, a group of small missionary colleges and accommodation for missionaries on furlough. Its student community included members of Protestant denominations from across Britain and Europe, and Christians from the South. They offered a wide range of specialist courses including Islamics, Hinduism, Buddhism, Arabic and Sanskrit, and courses for students with or without a formal theological education. The Colleges were uniquely placed within the British Isles for missionary societies to explore the meaning of ecumenical co-operation and mutual learning based on Partnership in Mission.

In December 1960 representatives of Carey Hall, Kingsmead and St. Andrew's missionary training colleges met for a 'Conference on Integrated Training', with the

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<sup>46</sup> Wood (1931), page 190.

<sup>47</sup> Gardiner (1923), p. 202.

<sup>48</sup> Wood (1931), page 203, and Western (1954), page 16.

<sup>49</sup> Wood (1931) Chapter 13 and Davis (1953). Information for this section is from these two sources, unless indicated otherwise.

<sup>50</sup> SOAS: 27<sup>th</sup> CBMS Annual Conference (6.38), page 6. [CBMS File 1].

Myklebust (1957), page 47. The first incumbent of the Chair of Missions in 1936 was the Revd. Godfrey Phillips.

<sup>51</sup> PH: *The Selly Oak Colleges Brochure: The William Paton and Dorothy Cadbury Fellowships* (c.1975) [TF 9]. The fellowships were inaugurated during the 1940s.

College of the Ascension attending as observers.<sup>52</sup> It was noted that integration of these colleges was possible on a legal and financial basis. Although the case for integration was agreed to be strong, it was felt that further consideration was necessary and the idea was postponed for three years. Meanwhile, it was agreed to improve communication between the respective governing bodies of the colleges by holding regular staff inter-college meetings, to organise joint classes (when possible), and to include the College of the Ascension in their deliberations.

In the event, it was less than three years before the issue was discussed again at two meetings of a new group representing the three Colleges and their sponsoring bodies.<sup>53</sup> In June 1962 this group agreed to develop a 'Centre for United Missionary Training' at Selly Oak. The aim was to bring Carey Hall, St. Andrew's College and Kingsmead under the management of a council appointed by missionary societies and church bodies. There was also unanimity at this time regarding the colleges becoming co-educational. Two forms of ecumenical co-operation between the three missionary training colleges were considered: to unite as a single college under one Principal and one Council; or to take a gradual approach towards unity by an initial step of forming a joint council, whilst maintaining the individual identity of colleges through separate governing bodies. The first option would have entailed the sponsoring agencies relinquishing individual control of the training of their missionaries in favour of an ecumenical venture in a single united college. The second approach, more gradualist in nature, was chosen and the existing identities and traditions of each college were preserved.

During the discussions in 1962, the College of the Ascension was a passive participant as it did not seek membership of the proposed Centre for United Missionary Training. By September 1964, however, before the College of the Ascension re-opened as a co-educational institution, SPG actively participated in the process of drafting proposals for a joint missionary training programme. In June 1965 the College of the Ascension became members of the 'Centre for Training in Christian Mission' which was inaugurated as a step towards the ecumenical vision of greater integration between British missionary societies.<sup>54</sup>

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<sup>52</sup> SO: *Report of Conference on Integrated Training* (16-18.12.60.) [File 25].

<sup>53</sup> SO: *Minutes of the Joint Committee on Missionary Training and a United College* (6.3.62.) & (5.6.62.); and *Minutes of Working Group A* (6.4.62.), (25.5.62.) and (30.5.62.) [File 25].

<sup>54</sup> SO: *Minutes of the meetings of the Provisional Council for a Centre for United Missionary Training, Selly Oak* (24.1.64; 28.2.64; and 9.3.64.) [File 25]. RHL: *Minutes of the meetings of the Provisional Council for a Centre for United Missionary Training, Selly Oak* (19.6.64.; 25.9.64.; 23.10.64.; 11.11.64.; 19.3.65.; 14.5.65.; and 31.5.65.) and *Minutes of the first meeting of the Council for a Centre for Training in Christian Mission* (28.6.65.) [H218].



## **The Society for the Propagation of the Gospel in foreign parts.**

The work of the 'Society for the Propagation of the Gospel in Foreign Parts' (SPG) was closely associated with the movement of British peoples across the world during the expansion of the British Empire, especially during the 18th and 19th centuries. As early as 1600, the Charter of the East India Company enabled its British ships to carry clergy as chaplains.<sup>55</sup> At the end of the 1600s, the early American colonists' need for spiritual oversight led to the formation of SPG in 1701 through a Royal charter granted by King William. This Charter was limited to "providing for the support and maintenance of Orthodox clergy in foreign parts".<sup>56</sup> The foreign parts were those lands under the authority of a British monarch, in other words: the British colonies.

In the course of foreign travel, British Christians became aware of peoples who had not yet heard the gospel. The Western missionary movements that followed were developed in different ways in the various denominations. In the Church of Scotland the movement was organised under a central governing body. By contrast, in the Church of England the movement grew through the contribution of voluntary missionary agencies, such as SPG and the Church Missionary Society (CMS). CMS was founded in 1799 with the intention of extending mission beyond colonies under the British Crown, in particular to Africa and "other parts of the heathen world".<sup>57</sup> CMS supporters were mostly from the evangelical wing of the Church of England, whilst SPG was more closely identified with Anglican High church Christians.

Throughout the 1800s and early 1900s, the two-fold movement of British colonialists and Anglican missionaries resulted in the establishment of churches, especially in Australia, New Zealand and Canada where new dioceses were quickly formed. Churches in Britain also responded to the challenges placed by European explorers and missionaries who encouraged many British Christians to become 'missionaries' in areas of the world where the Christian gospel had not yet been preached. This led to the establishment of new voluntary missionary organisations, such as the Universities' Mission to Central Africa.

SPG's work was integral to the planting of Anglican churches across the world, especially through its financial support of diocesan administration and the provision of missionary personnel.<sup>58</sup> The original SPG Royal Charter of 1701 confined the work of

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<sup>55</sup> Revd. Dewi Morgan, 'An outline history of USPG', *CMS/USPG Consultation* (1973), page 12.

<sup>56</sup> Macleod Campbell (1946), page 38.

For histories of SPG see Dewey (1975), O'Connor (2000) and Thompson (1951).

<sup>57</sup> Revd. John Goodwin, 'An outline history of CMS', *CMS/USPG Consultation* (1973), page 2.

The Church Missionary Society was renamed the Church Mission Society in 1995.

<sup>58</sup> O'Connor (2000), page 60.

the Society to places “where the British King held sway”.<sup>59</sup> In 1921 a Second Supplementary Royal Charter was obtained as the Society’s work extended beyond this original remit to include countries such as Madagascar, Mozambique, China, Japan and Korea.<sup>60</sup> This Charter authorised the Society to work:

in all or any parts of the world as the Society may from time to time think proper, and to carry on such work among and for the benefit of persons where so ever resident and whether British subjects or not and whether at home or abroad...<sup>61</sup>

Despite this change, the words ‘in foreign parts’ remained in the title of the Society until the formation of a United Society for the Propagation of the Gospel in 1965. The most visible sign of the Society’s work was to send British missionaries to other parts of the world through the financial support of Church of England Christians.

With regard to the relationship of the Society’s missionary candidates to the Church of England, a report of SPG in 1929 noted that

being a chartered Society, under the Presidency of the Primate (of the Church of England), its Missionaries are in fact the Missionaries of the Church of England, not of any voluntary association.<sup>62</sup>

During the first half of the nineteenth century, the Society began to “define itself more clearly as the Church of England in mission”.<sup>63</sup> This principle was reflected in the SPG initiative that led to the setting up of an Archbishops’ Board of Examiners (ABE) in 1846.<sup>64</sup> ABE members represented the Church of England and examined SPG candidates in order to commend them as missionaries of the Church of England for work in Anglican churches in the South: an arrangement that has continued up to the present day.<sup>65</sup> After arrival in the South, these Church of England missionaries would remain under the auspices of the Society, but subject to the authority of the Anglican diocese and province in which they worked.<sup>66</sup> Prior to 1960, the Bishops of dioceses in the Anglican Churches of the South were, more often than not, British missionaries rather than local leaders.<sup>67</sup>

The administration of SPG’s London headquarters was divided into separate departments for Home and Overseas. It symbolised the reality that the movement of

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<sup>59</sup> Revd. Dewi Morgan, ‘An outline history of USPG’, *CMS/USPG Consultation* (1973), page 13.

<sup>60</sup> Dewey (1975), page 97.

<sup>61</sup> Dewey (1975), page 97. The charter admitted women as Incorporated Members of the Society for the first time.

<sup>62</sup> Dewey (1975), page 47. Brackets mine.

<sup>63</sup> O’Connor (2000), page 59.

<sup>64</sup> O’Connor (2000), page 59 and Dewey (1975), page 47.

<sup>65</sup> See Chapter three, especially section 3.1.

<sup>66</sup> Thompson (1951), page 718.

<sup>67</sup> See section 2.2.

personnel and finance was almost entirely in the one direction from Britain to the South.<sup>68</sup> Missionaries were recruited from 'home' churches and sent 'overseas', and funds raised among British Christians were spent 'overseas'. 'Home' was Britain and Ireland, whilst 'overseas' referred to the remainder of the world, but most especially the continents of Africa, Asia and Latin America. The administrative terminology of home and overseas remained within USPG until 1979.<sup>69</sup>

SPG related to the Anglican church 'overseas' in a number of regions, but most especially in South Africa, India and the West Indies.<sup>70</sup> SPG's support to churches changed according to the various needs of each region. In the West Indies for example, in 1945 SPG raised an extra £75,000 for social and educational services through a special fund in the 'home' Church.<sup>71</sup> In 1947, three SPG-aided dioceses became part of the newly inaugurated Church of South India and a special SPG fund was earmarked for specific projects in South India.<sup>72</sup> In another example in 1954 in South Africa, SPG responded to the growing apartheid by sending an additional £25,000 to the Anglican Church.<sup>73</sup> These examples serve to reinforce the premise that SPG was working on behalf of a fund-raising 'home' Church in relation to a needy 'overseas' Church. A similar pattern can be seen in UMCA's work in Central Africa.

### **The Universities' Mission to Central Africa.**

The Universities' Mission to Central Africa (UMCA) was a missionary society and, like SPG, associated with the Anglo-Catholic wing of the Church of England. It owed its origin to a speech by David Livingstone in the Senate House of Cambridge on 4 December 1857 which led to the formation of an association that included members from the Universities of Oxford, Cambridge, Dublin and Durham, and aimed to respond to Livingstone's challenge to take the Christian Gospel to Africa.<sup>74</sup> UMCA pioneered its mission in East and Central Africa by sending missionary Bishops to inaugurate new Anglican dioceses. The first missionaries sponsored by UMCA were sent to Lake

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<sup>68</sup> PH: *SPG Blackheath Conference* (1952), page 1 [TF 2713]. The Society's "fundamental purpose is to be an agency of the home Church in the service of the Church overseas".

<sup>69</sup> See chapter four.

<sup>70</sup> Dewey (1975), pages 110-114.

<sup>71</sup> Thompson (1951), page 499.

<sup>72</sup> Dewey (1975), pages. 105-106. The Church of South India was the result of union between the Anglicans, Methodists and South India Church (formed between the Congregationalists and Presbyterians in 1910). The fund continued up to 1973, after which money to South India was transferred through the Society's general funds.

<sup>73</sup> Dewey (1975), pages 108 & 111. This was after the 1954 South Africa Bantu Education Act.

<sup>74</sup> David Livingstone (1813-1873), a missionary and explorer in South and Central Africa. For detailed chronicles of the history of UMCA see, George Herbert Wilson (1936) and Anderson-Morhead and Blood (3 Vols. 1909, 1957, 1962). For discussion of the link between UMCA and the Anglo-Catholics, see Pickering (1989), pages 85-87.

Nyasa and the River Shire, the area now known as Malawi.<sup>75</sup> By 1950, their work extended to four dioceses in the countries now known as Tanzania, Malawi and Zambia.<sup>76</sup>

Based in London, UMCA's administration included a Home Committee which acted on behalf of the African Church in order to support the work of the Central African dioceses, particularly in relation to the recruitment of personnel. Responsibility for the organisation of the Church belonged to personnel in Africa. However, these were predominantly British expatriate Bishops and clergy, for example, in 1950 there were only 107 African clergy compared to the 191 expatriate UMCA staff.<sup>77</sup> The majority of men sent by UMCA were ordained priests who had served in parishes in Britain. They were required to offer at least seven years of service to the Church in Central Africa, earning only a small keep and allowance. Most were celibate and expected to remain unmarried during their time in Africa. As the majority had attended a British theological college, UMCA did not provide training for these men prior to their departure to Africa.<sup>78</sup> However, a number of women UMCA candidates joined the College of the Ascension for training from the 1930s up to 1964.<sup>79</sup>

In the early 1960s, as Tanzania, Malawi and Zambia gained political independence, the Anglican churches in these countries also became self-governing.<sup>80</sup> In response, UMCA realised the time was ripe to change its relationship with African churches from its "close, intimate and exclusive link" towards one that reflected greater autonomy for the African church.<sup>81</sup> In 1961, with Canon John Kingsnorth as General Secretary, UMCA began to show interest in sharing common needs with SPG and CMS. The relationship between UMCA and SPG was especially close due to their shared association with the Anglo-Catholic wing of the Church of England, and to the proximity of their headquarters in Great Peter Street, Westminster. In July 1963, each gained authorisation from its governing body to negotiate a merger which came to fruition on 1<sup>st</sup> January 1965 with the inauguration of a new Society: the United Society for the Propagation of the Gospel (USPG).<sup>82</sup> The negotiations between SPG and

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<sup>75</sup> Neill (1958), page 304. The group was headed by C.F. Mackenzie who was consecrated as a Bishop in South Africa in 1861 before departing on this first mission to the 'neighbourhood of the Lake Nyasa and the River Shire'. He died from malaria in 1862.

<sup>76</sup> The Dioceses of Zanzibar, Masasi, Nyasaland and Northern Rhodesia. In 1955, the Dioceses of Northern Rhodesia and Nyasaland became part of the Province of Central Africa. In 1960, the Dioceses of Zanzibar and Masasi became part of the Province of East Africa (later to be divided into the Provinces of Kenya and Tanzania in 1970).

<sup>77</sup> *Growing Together* (1950), page 18. There were also 65 Sisters of the Anglican Order of the Community of the Sacred Passion.

<sup>78</sup> The details about UMCA in the 1950s are from *Growing Together* (1950) and *Service Overseas* (1957).

<sup>79</sup> UMCA students attended the College as early as 1933 and again in the 1950s (see also section 1.6.).

<sup>80</sup> Details for this paragraph: PH: *The Supplement to The History of the UMCA, 1957-1965*.

<sup>81</sup> PH: *The Supplement to The History of the UMCA, 1957-1965*, page 8.

<sup>82</sup> PH: 'Selection and Reference Sub-Committee' (10.7.63.) [PCC].

UMCA were conducted during a time of optimism in the 1960s. The merger proved to be relatively painless. After eighteen months it was said that “USPG continued to do a job which is recognisably the same as that done until January 1965 by the separate societies”.<sup>83</sup>

## The Anglican Communion

The success of the Anglican missionary societies in planting new Anglican churches in various parts of the world contributed to the development of the Anglican Communion. In the 1700s the ecclesiastical responsibility for the growing Anglican church ‘overseas’ lay with the Church of England’s Bishop of London. To ordain priests ‘overseas’, candidates were required to travel from the British colonies to London. As the church in America grew, the need increased for the American church to have its own Bishop to ordain local priests. Consequently, the first Anglican Bishop consecrated for the oversight of work outside Britain and Ireland occurred on 14 November 1784. To avoid the requirement to offer an oath of allegiance to an English Archbishop, the consecration of Bishop Samuel Seabury for America took place in Aberdeen by three Bishops of the Scottish Episcopal Church.<sup>84</sup> The Church of England responded positively by passing an act in 1786 to overcome the problem of the oath of allegiance. The following year, a further three bishops were consecrated, this time in America.<sup>85</sup>

By 1800 there were twelve Dioceses outside Britain, ten of which were in the United States of America. New dioceses continued to be added throughout the 19<sup>th</sup> Century.<sup>86</sup> The catalyst for the development of an Anglican Communion came through a dispute between John Colenso, the Bishop of Natal, and the Bishop of Cape Town in the 1860s. To avoid deposition as Bishop, Colenso insisted on recourse to the authority of the British Crown who ruled in his favour and against a previous ruling of the Church in South Africa to depose him.<sup>87</sup> This raised questions as to whose authority was to be recognised in the church overseas and how to reconcile these differences without the fragmentation of the various parts of the Anglican Church. As a direct result of these problems, the Church in Canada at a Synod in 1865 asked for a Council of all the Bishops in communion with Canterbury. This led to the first Lambeth Conference of

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<sup>83</sup> John Wilkerson, ‘Editorial’, *Together to Work, USPG’s Review of 1965*.

<sup>84</sup> Neill (1958), page 227.

<sup>85</sup> Neill (1958), page 227. William White was consecrated as Bishop of Pennsylvania and Samuel Provoost as Bishop of New York on 4 February 1787, and Charles Inglis as Bishop of Nova Scotia on 12 August 1787.

<sup>86</sup> Mcleod Campbell (1946), page 224.

<sup>87</sup> The Bishop of Natal, John Colenso refused to condemn polygamy amongst Zulu converts. He also “gave full rein to his personal interpretation and speculations about some of the central Christian doctrines”, especially in his 1861 ‘Commentary on the Epistle to the Romans’. Morgan (1967), page 52. In March 1865, Colenso gained recourse through appeal to the Judicial Committee of the British Privy Council. See also Neill (1958), page 305, and O’Connor (2000), pages 82-84..



The 1867 Lambeth Conference established the principle of regional autonomy for churches historically linked to the Church of England. In responding to the Colenso debate, the Conference resolved that the Church in Natal should decide for themselves whether their Bishops should give allegiance to the Church of England or to the Church of South Africa.<sup>89</sup> This decision recognised that authority for the internal affairs of each regional Anglican church belonged to its Province and not to Archbishop of Canterbury. The amalgamation of a group of dioceses into a provincial administration signified the autonomy and self-governance of Anglican Christians in a particular region.<sup>90</sup> The number of Anglican provinces increased from sixteen in 1950 to over thirty in 1980.<sup>91</sup> The choice of a Bishop at its head with the title of either Primate, Metropolitan or Archbishop symbolised the unity of each Province. Therefore, the Anglican Communion comprises the voluntary adherence of Provinces in a world-wide fellowship of Anglican Christians, summed up in the phrase: “regional autonomy within one fellowship”.<sup>92</sup>

The Bishops of the Anglican Communion have continued to meet in England every ten years since 1867. Called Lambeth Conferences, these have remained primarily gatherings “for brotherly [and sisterly] council and encouragement”, rather than a synod or a council of Anglican Churches.<sup>93</sup> The increasing autonomy of Anglican churches in the South and the development of indigenous leadership has changed the character and membership of Lambeth Conferences. In 1948, one-third of the Bishops attending Lambeth represented Church of England dioceses and only one in twenty Bishops from Africa was black.<sup>94</sup> By the 1978 Lambeth Conference representation had changed significantly: one-tenth of the Bishops were from the Church of England and four-fifths of the African Bishops were black. Although Anglican Bishops are not legally bound to implement Lambeth resolutions, they have gained an authority based on the loose consensus of its members and a voluntary acceptance within the regions of its role as a central decision-making body for the Anglican Communion. The Lambeth Conference,

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<sup>88</sup> For an insight into the role played by SPG during this period see various section in O'Connor (2000), in particular page 61. It is suggested that the name ‘Anglican Communion’ was first coined in the 1850s.

<sup>89</sup> Chadwick in Coleman (1992), page 2. Resolution 7 of the 1867 Lambeth Conference.

<sup>90</sup> ACC 3 (1976), page 59. This thesis will use the word ‘province’ as used in this ACC report of 1976: “a self-governing Church composed of several dioceses operating under a common constitution and having one supreme legislative body”. It should be noted that in England, USA, Canada, Australia and Ireland that their Churches are sub-divided into smaller groups of dioceses also called provinces, for example the Church of England consists of the Provinces of York and Canterbury. In this research, following the ACC definition, the Anglican churches in England, USA, Canada, Australia and Ireland are defined as single provinces.

<sup>91</sup> See Appendix Two.

<sup>92</sup> Macleod (1934), pages 330-331.

<sup>93</sup> Chadwick in Coleman (1992), p. viii. Brackets mine, in recognition of the move by the Episcopal Church of the USA in the late 1990s to consecrate women Bishops.

<sup>94</sup> Howe (1985), page 14.



as a gathering of the Bishops of the Anglican Communion, remains a visible expression of both the unity and diversity of the world-wide Anglican Church.

Anglican Communion initiatives relating to Partnership in Mission owe their impetus to resolutions of Lambeth Conference, in particular the 1958 Lambeth Conference proposal to hold an Anglican Congress and the 1968 resolution which led to the inauguration of the Anglican Consultative Council three years later.<sup>95</sup> The involvement of USPG staff in these events, and the aspiration of the Society to embrace the proposals from their reports, provide an opportunity within this research to examine the extent to which USPG's College of the Ascension mission programmes were influenced by Partnership in Mission through the reports of the Anglican Communion. Whilst the 1963 Anglican Congress was responsible for the 'Mutual Responsibility and Interdependence' report considered in Chapter One, the first Anglican Consultative Council led to a Partners in Mission initiative whose influence is considered from Chapter Three onwards.

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<sup>95</sup> Coleman (1992). Lambeth Conference, 1958: resolution 68; 1968: resolution 69.

# Chapter One: the Re-opening of the College of the Ascension.

## Introduction.

The decision of the Society for the Propagation of the Gospel in Foreign Parts to close the College of the Ascension as a women's missionary training college in 1964 led to a review of the Society's missionary training policy. This chapter will assess the extent to which Partnership in Mission principles influenced this review and the subsequent decision to re-open the College of the Ascension one year later. To this end, the chapter will explore the degree to which the policy review and decision to re-open the College were influenced by Partnership in Mission as expressed in two important Anglican and ecumenical conferences that took place in 1963: the Anglican Communion's international Congress which met in Toronto, and the conference of the World Council of Churches' Commission on World Mission and Evangelism (CWME) that was held in Mexico. The Anglican conference articulated the notion of "Mutual Responsibility and Interdependence in the Body of Christ" (MRI), while CWME coined the phrase "Mission in Six Continents", the idea of both being to reorientate mission as the activity of all Christians in response to the Mission of God (*Missio Dei*). These conferences also offered important insights into missionary training in relation to Partnership principles, and one of the tasks of this chapter will be to establish the degree to which they influenced SPG's policy decisions concerning the College of the Ascension.

It will be shown that the Society's review of missionary training espoused a principle of 'flexibility'. This was expressed in the minute of the College of the Ascension Committee which records the decision to re-open the College in 1965. It will be referred to as TEXT ONE, and reads as follows:

Minutes of the College of the Ascension Committee (29 March 1965): Discussed the recommendation of the Training Group that there should be maximum flexibility in the College, if possible avoiding rigid academic terms and courses. Noted that this would be dependent on the planning of the United Centre and that there would be financial implementation in respect of fees. Agreed that for the current year – 3 terms – 11 weeks each.<sup>1</sup>

To assess the degree in which Partnership principles influenced the decision to re-open the College of the Ascension, it is important to inquire into the meaning of 'flexibility' as applied to the nature and purpose of the re-opened College. The chapter will examine whether 'flexibility' was understood in contrast to the earlier history of the College of the Ascension, or as a means of incorporating Partnership in Mission principles into the character of the re-opened College.

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<sup>1</sup> PH: 'College of the Ascension Committee' (29.3.65.) [PCC]. The resolution was ratified by USPG's Standing Committee on 22 April 1965.

Two further questions will be explored in the chapter. Firstly, as TEXT ONE indicates, the re-opened College of the Ascension was to relate to a United Centre for missionary training that was being planned in the Selly Oak Colleges. The chapter will therefore investigate the degree to which 'flexibility' and Partnership in Mission principles were evident in the planning of this Centre. The second question pertains to SPG's merger in 1965 with the Universities' Mission to Central Africa to form the United Society for the Propagation of the Gospel (USPG). It will therefore be asked whether this merger enhanced or weakened SPG's desire for 'flexible' training in the re-opened College, and if the new structure and administration of USPG reflected Partnership principles.

On the basis of the evidence examined in this chapter, it will be argued that SPG/USPG were aware of the Partnership in Mission principles discussed in Toronto and Mexico. It will be contested that SPG/USPG were less responsive to the implication of Partnership for missionary training at the College of the Ascension than to social issues within the United Kingdom that affected the pattern of missionary recruitment. 'Flexibility' therefore applied to the needs of British people preparing for missionary service, rather than to the vision of partnership as 'mutual responsibility and interdependence' between Christians throughout the world sharing in mission together.

## 1.1. Background to the College Review, 1963-1965.

The College of the Ascension had been training women missionaries for SPG since 1923.<sup>2</sup> Since 1946, SPG had entrusted the everyday administration of the College to a Board of Governors with an independent budget. Changing social conditions and a decline in the number of single women offering for missionary service in the early 1960s led the College to expand their service to women by offering training for Church of England parish workers. The College also began to provide residential accommodation for female university students of Birmingham and male students studying for an Approved School Housemaster's Course within Selly Oak.<sup>3</sup> In 1963, however, the Society began to reconsider this arrangement due to the increasing operating cost of the College and questions concerning its long-term viability.

During the 1960s, the pattern of missionary service was changing. There was a heightened awareness of the need for autonomy in the Churches in the South, brought more sharply into focus by the newly-found political independence of former European colonies. De-colonisation did not lead to a decrease in requests to SPG for finance and personnel from the Anglican churches in the South; on the contrary, applications for assistance increased due to the expansion of their churches and a shortage of indigenous leadership. This was matched by a rise in people from Britain offering to work as missionaries in the South. However, the number of missionary candidates still did not keep pace with vacancies across the world.<sup>4</sup> Whilst more married couples were being recruited for missionary service, fewer single women were committing themselves to long-term missionary work. In response to the change in the type of missionary candidates, the College realised the need to review the existing arrangements for training USPG missionary candidates.

An important catalyst for initiating a College review was a report written following two visits by SPG's Women Candidates Secretary to the College, in January and March

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<sup>2</sup> The question of the possibility of married male students attending the College was discussed after 1954. In 1959, a married couple stayed at the Selly Oak Missionary Guest House and attended courses at the College of the Ascension. PH: 'Board of Governors' (26.2.59.) [PCC]. The possibility of purchasing a house for three married couples to train at the College of the Ascension was discussed. It was concluded that the time was not right to press the idea further. RHL: *Correspondence between the Men's Candidates Secretary and the College Principal (Miss Powell)* (No dates) [H16].

<sup>3</sup> RHL: *The Council for Women's Ministry in the Church, Report on inspection of the College of the Ascension, 8-9<sup>th</sup> May 1963*; and *Annual Returns, 1962/63* [H 16].

By 1962, the College of the Ascension had become a recognised Training House for the Council for Women's Ministry in the Church of England. During 1963 four students trained under this scheme. In 1962-64, two men attended the College of the Ascension for a Housemaster's Course organised by the Home Office.

<sup>4</sup> PH: *Kaleidoscope, USPG's Review of 1970* pages, 9-10.

1963.<sup>5</sup> The report was written as a result of conversations with College students and staff, and raised questions about the College's approach to training and the low number of women training as missionaries.

While female missionary candidates were required to undergo a lengthy training period at the College of the Ascension, male missionary candidates prior to 1964 were either required to attend a British theological college or went abroad without formal training. In June 1963 an "Enquiry" into the policy of both male and female missionary training was initiated by SPG, with a particular focus on the College.<sup>6</sup> Mrs Susanna Hodson, headed the Enquiry and consulted with the staff of the College and SPG's men and women Candidates Secretaries.<sup>7</sup>

In November 1963 the Men Candidates Secretary submitted a report for consideration by the Enquiry.<sup>8</sup> The following March, the College of the Ascension Board of Governors responded to an informal summary of the Enquiry's report and agreed to recommend to SPG that the College be closed at the end of the following Summer term to enable the Society to introduce new training practices and to appoint a new fraternity of tutorial staff. The aim was to establish an alternative use for the College and re-open it one year later.<sup>9</sup> To inform existing College staff and students of the closure before the Easter vacation, SPG's Selection and Reference Sub-Committee authorised that the decision be made public on 20 March 1964.

The Selection and Reference Sub-Committee of the Society received the finalised Enquiry's 'Report on Missionary Training' on the 31<sup>st</sup> March 1964.<sup>10</sup> The report developed the notion of 'flexibility' into a guiding principle for training in the College. The committee decided to appoint a 'Training Group' to review SPG's policy on the training of missionaries in light of this new principle. The group members were selected from SPG staff and committees, and met regularly between May and November 1964, basing their work on the Enquiry's 'Report on Missionary Training'. By meeting after the Anglican Congress and the Mexico CWME, they were in a position to consider the Anglican and ecumenical reports on missionary preparation from these conferences, and to engage with the wider ramifications of these reports.

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<sup>5</sup> Paper 8.

N.B. Documents listed in the Table of Background Papers included at the end of each chapter are referred to in chapter footnotes by the Paper Number used in the Table.

<sup>6</sup> The chapter refers to this inquiry by the spelling offered in Paper 5: Enquiry.

The incorporation of male training in the enquiry was partly a response to an earlier request by the Men Candidates Committee to SPG for a review of male training in 1962. PH: 'Men Candidates Sub-Committee' (19.7.62.) [PCC].

<sup>7</sup> O'Connor (2000), page 168. Mrs Hodson was "a friend of the Society".

<sup>8</sup> Paper 7.

<sup>9</sup> A proposal was to let the College to Birmingham University for student accommodation. In the event, the College was not utilised during the year it was closed.

<sup>10</sup> Paper 5.

The Training group were also given the responsibility of appointing a Principal and other College staff in time for the re-opening of the College in September 1965.<sup>11</sup>

A newly-appointed College of the Ascension Committee, whose membership included representatives of the Training Group, would now be responsible for the oversight of College affairs.<sup>12</sup> The new arrangement brought the College of the Ascension more firmly into the administration of the Society. As one of its first acts the College Committee formally adopted the Training Group's recommendation for 'flexibility' to be a guiding principle within the curriculum policy for the College. TEXT ONE is an extract of the Committee minute recording this decision (19 March 1965), endorsing the Enquiry's proposal for 'flexibility' in the College's curriculum policy.

TEXT ONE indicates that the 'flexibility' would also inform SPG's response to developments within the Selly Oak Colleges. Three of the Selly Oak missionary training colleges (Kingsmead, St. Andrew's and Carey Hall) had already embarked on discussions about the possibility of pooling resources for missionary training. The forum for their deliberations was the 'Provisional Council for a Centre for United Missionary Training' which first met to work out the details of a joint scheme for the three colleges on 28 February 1964. Later that year SPG became more involved in the discussions, resulting in the inclusion of the College of the Ascension within draft proposals for a United Centre.<sup>13</sup> The draft scheme was presented to the respective sponsoring agencies in November 1964. It aimed to bring the colleges together in close co-operation within a United Centre staffed by existing college tutors and the leadership of a Director. The SPG Training Group recommended the Society support the initiative.<sup>14</sup> When the responses of interested parties were collated in March 1965, the Provisional Council for a United Centre amended the scheme and referred it back to each College for further consideration.<sup>15</sup> The College of the Ascension Committee (TEXT ONE) recommended that SPG accept the amended scheme, emphasising their conviction that the realisation of 'flexible' missionary training at the College was dependent on the planned United Centre.

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<sup>11</sup> By the end of January 1965 the Training group had appointed the Revd. Leonard Schiff as Principal, Miss Muriel Bentley as Women's Tutor, and Revd. Frank Weston as Chaplain.

<sup>12</sup> The College of the Ascension committee reported directly to Council up to February 1967. Thereafter, it reported to the Candidates Committee which was formed by amalgamating the Men and Women's Candidates Committees. In 1969 the Candidates committee was renamed the 'Appointments and Training' Committee.

<sup>13</sup> See Prologue: the Selly Oak Colleges, Birmingham.

<sup>14</sup> Paper 2.

<sup>15</sup> See section 1.5.



## 1.2. Flexibility and Rigidity: 1963.

The College of the Ascension's espousal of 'maximum flexibility' was dependent on the progression of co-operative missionary training in Selly Oak. At the same time, the principle of 'flexibility' emerged within the context of SPG's differing policies for missionary training of men and women during 1963.<sup>16</sup> The five page report of the Women Candidates Secretary in March 1963, provided the catalyst for SPG's review of missionary training.<sup>17</sup> In the report, the word 'flexibility' appeared twice, in contrast to 'rigid' or 'rigidity' which occurs in four places. Aspects of the College administration were viewed as 'rigid', with 'unnecessary strictness' and 'self-discipline'. In contrast, the word 'flexibility' was used to counter the "attitude that there is only one right way of doing things". After recognising the drop in the number of single women responding to a long term missionary vocation, the report proposed the Society should consider sending married students to Selly Oak. It was suggested the College adopt a "more liberal atmosphere" in order to secure the support of the Men Candidate's Secretary, who was also responsible for the selection of married couples. Although the report expressed the opinion of a single staff member, the term 'flexibility' quickly established itself in the language and thinking of other staff in SPG headquarters, as evidenced in other papers relating to TEXT ONE.<sup>18</sup> Therefore, in contrast to the 'rigidity' of the pre-1964 College of the Ascension regime, 'flexibility' represented a desire to break with the past and introduce a new ethos for the future.

The Men Candidates Secretary's report to the Enquiry on missionary training, in November 1963, used the term 'flexibility' in a different way.<sup>19</sup> It focused both on the relationship between selection and training, and the need to view training in the wider context of future work. In 1963, men's training was conducted on a somewhat ad hoc basis by SPG, candidates being sent to one of a variety of colleges or directly to their place of work in the South. Many male candidates left Britain without training or preparation, particularly if they had been recruited directly by Bishops in the South who were unsympathetic to a delay in a candidate's availability due to a period of training. Additionally, there were candidates for whom SPG had no financial responsibility and, with the candidate's support provided from elsewhere, the Society could not insist on a policy of preparation. This approach to missionary preparation was described as 'flexible' and the case was made to continue this "flexible" policy. 'Flexibility' and 'versatility' appeared several times in the report. Both were used to reinforce the existing policy of training male missionaries according to the individual's needs and the

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<sup>16</sup> *The Concise Oxford Dictionary* (10<sup>th</sup> edition) Oxford University (1999), pages 542 and 1232. Whilst 'flexibility' means 'readily adaptable' and implies responsiveness and openness to new situations, its antonym, 'rigidity', means 'not able to be changed or adapted', implying a closed attitude to new ideas.

<sup>17</sup> Paper 8.

<sup>18</sup> Table 1: see especially Paper 5.

<sup>19</sup> Paper 7.

particular exigencies of his posting arrangements. However, the text does not contrast 'flexibility' with antonyms such as 'rigidity' or 'intransigence'. This appears to indicate that the call for 'flexible' training was in continuity with pre-1964 policy. Hence, a strong contrast was perceived between the training policies for male and female candidates: this reflects the division that existed between the sexes in the Anglican tradition of excluding women from ordination to the priesthood and the reality that British theological colleges were predominantly a male preserve.<sup>20</sup> The review of missionary training presented SPG with a great opportunity to address these differing training approaches and provide a unified policy for training men and women.

The College of the Ascension, prior to 1964, was an integral part of SPG's policy on the training of women. The majority of women considering missionary service were required to complete two years of preparation through residential training in the College. The training aimed to provide candidates with a grounding in bible knowledge to compensate for the lack of access to formal theological training for women. In contrast, theological colleges were open to ordained and lay men, and indeed the majority of men had completed some theological training before applying to SPG for missionary service. Once accepted as candidates, SPG utilised a variety of Colleges for male candidates for whom training was considered appropriate. Women on the other hand were required to begin their training before being accepted by the Society as a candidate. SPG's policy for men's missionary training was more 'flexible' because it dealt with each person and their circumstances individually, rather than offering a prescribed course for all candidates. For different reasons, therefore, the reports of the Men and Women Candidates Secretaries recommended that the Society break with its existing policy relating to the missionary training of women at the College of the Ascension.

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<sup>20</sup> Howe (1985), chapter six. Howe outlines a background to the ordination of women across the Anglican Communion. The first ordination of women in an Anglican Province took place in Hong Kong, in 1970, and in the Church of England, in 1995.

### 1.3. Mutuality and Mission in Six Continents: 1963.

At the same time as SPG conducted its Enquiry into 'missionary training', two important international meetings were addressing issues of relevance to SPG concerns. The potential of these meetings for missionary training was noted by the Enquiry in December 1963:

Any consideration of training opens a field of ramifications. The whole thing is in a state of flux and no useful overall conclusions can be reached until the relevant reports from the Commission on World Mission and Evangelism, meeting in Mexico this month have been studied. One of the recommendations which may well emerge is one which has already been voiced by the Advisory Council on Missionary Strategy which preceded the Toronto Congress on Initial Training and Orientation.<sup>21</sup>

Toronto, Canada was the meeting place for Anglicans and for churches within the Ecumenical movement during August 1963. Delegates from each Province of the Anglican Communion attended an Anglican Congress between 13-23 August. Concurrently, the Commission on World Mission and Evangelism (CWME) held a consultation on the 'Preparation of Missionaries', from 10-16 August, in preparation for the full session of the CWME to be held four months later in Mexico.<sup>22</sup> The overlapping of these two events within the same city provided a potential for cross-fertilisation between the Anglicans and those from other denominations with experience of Christian mission in every continent of the world.<sup>23</sup> Two reports from these events dealt with the training and preparation of missionaries and were immediately relevant to the work of SPG's Enquiry into missionary training, in particular they encouraged churches 'sending' personnel to involve the 'receiving' churches in missionary training. The collection of reports emanating from the Anglican Congress will be considered under the title of Mutual Responsibility and Interdependence, whilst a CWME report on the Preparation of Missionaries will be discussed separately from the Mexico Conference report.

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<sup>21</sup> Paper 6. The phrase, "one of the recommendations" relates to the degree to which training and orientation should be undertaken either at Home or Overseas.

<sup>22</sup> The CWME was a division of the World Council of Churches and succeeded the International Missionary Council after its integration with the World Council of Churches at New Delhi in 1961. Mexico was the first meeting of the Commission since the merger. It endorsed in full the report from the Consultation on the preparation of missionaries.

*Minutes of the CWME, Mexico City, 8-19 December 1963*, page 100. About one third of the sixty members of the ecumenical consultation were from the South, the remainder included Secretaries of Mission Agencies and teachers from training institutions.

<sup>23</sup> The Consultation of the Preparation of Missionaries overlapped for three days with the Anglican Congress. In the absence of a list of those who attended the CWME Consultation, it is difficult to gauge the level of interaction between the two gatherings. However, it is reasonable to assume that some leaders of the Missionary Agencies who attended preparatory meetings for the Anglican Congress also attended the Consultation.

### 1.3.1. Mutual Responsibility and Interdependence (MRI).

The Anglican Congress was to become synonymous with the report adopted by the conference: 'Mutual Responsibility and Interdependence in the Body of Christ' or MRI.<sup>24</sup> The decision to hold an Anglican Congress was a response to a resolution of the 1958 Lambeth Conference.<sup>25</sup> Financial constraints militated against holding the Congress outside English-speaking countries, and Toronto became the selected venue.<sup>26</sup>

Two significant meetings were held prior to the Congress, both at Huron College, London, Ontario: the Missionary Executives' Conference (MEC) at the end of July, and the Advisory Council on Missionary Strategy (ACMS) immediately prior to the Congress itself. The MEC comprised about fifty members, including representatives from each Province of the Anglican Communion, officers of missionary societies and others concerned with mission in various parts of the world. Many who attended stayed on as delegates or advisors to the Congress.<sup>27</sup> In addition the ACMS membership included the Primates or Metropolitans of the Anglican Communion. In hierarchical terms it was a meeting of the top level, the highest rung of authority in Anglicanism. However, it did not function as an executive; its leadership relied on the appeal to a "moral authority".<sup>28</sup> The outcome of the MEC and ACMS was the report entitled, 'Mutual Responsibility and Interdependence in the Body of Christ' (MRI), which was presented to the Anglican Congress, where the moral appeal of Anglican leaders was sufficient to persuade the Congress to accept the text in full. For the remainder of the decade, the MRI report was highly significant in shaping international relationships across the Anglican Communion. Its principles formed the basis of the 'Partners in Mission' consultation process which was developed during the 1970s. MRI also offered SPG a framework for discussion based on the principles of Partnership in Mission in its review of the College of the Ascension.

Amongst the various reports adopted by Congress was a short MEC report on 'Training for Missionary Service' which offered four succinct recommendations.<sup>29</sup> Firstly, it acknowledged that changing circumstances in the world were affecting missionary service. Although the circumstances were not named, reference was made in the MRI report to the political changes being brought about by the independence and nationalist movements in those parts of the world which had experienced European colonialism.<sup>30</sup>

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<sup>24</sup> Stephen Bayne (1963). Stephen Bayne was the Executive Officer of the Anglican Communion. Stephenson (1978), page 222. "The Congress programme became dwarfed by this document."

<sup>25</sup> Coleman (1992), page 135, Resolution 68.

<sup>26</sup> Whiteley (1963), page 6. The Canadian Church contributed substantially towards the costs.

<sup>27</sup> This included the Secretary of SPG, Bishop Trapp.

<sup>28</sup> Bayne (1963), pages x-xii.

<sup>29</sup> Bayne (1963), pages 29-30.

<sup>30</sup> Bayne (1963), page 1. "Areas of the world...are suddenly striding to the centre of the stage, in a new and breath-taking independence and self-reliance".

It was recognised that missionary training programmes needed to be reviewed in light of these changes. Secondly, the report proposed two elements for missionary training: an initial preparation to be carried out in the 'home' church, followed by orientation in the church receiving the missionary. Thirdly, the report called for conformity of training across the Anglican Communion in recognition of the principle that missionaries should be called from any one church to work in any other church. Finally, it recommended a commission be appointed to review the recruiting, selection and training of missionaries, particularly in light of the work of the CWME.<sup>31</sup> Implicitly, these broad principles pointed to a desire to increase the involvement of the traditional 'receiving' churches in missionary preparation.

The MRI report offered the potential to create a new understanding of the role of the church in the Anglican Communion, and thus contained important implications for the training of missionaries. The full implementation of the MRI proposals would result in a new pattern of relationships between the various parts of the Anglican Communion and a different theological understanding of Christian service across the international boundaries of the Communion. The report carried strong undertones of reaction to the paternalism of language which categorised churches as 'older' and 'younger', 'sending' and 'receiving', 'lucky' and 'unlucky'.<sup>32</sup> Its main emphasis was expressed in the following quotation:

The full communion in Christ which has been our traditional tie has suddenly taken on a totally new dimension. It is now irrelevant to talk of 'giving' and 'receiving' Churches. The keynotes of our time are equality, interdependence, mutual responsibility.<sup>33</sup>

Till suggests the keynotes of this charge can be traced back to Bishop Leslie Newbigin in an article on Partnership in Mission in 1960:

we need a new pattern of relationships...a new forward movement of evangelism, a movement in which all the resources of all the churches are deployed in full strength and in mutual interdependence.<sup>34</sup>

Hence MRI was strongly influenced by the principle that relationships between churches should be based on both giving and receiving, an essential maxim of Partnership in Mission. Following this principle, the MRI report encouraged the building of two-way relationships (interdependency) between churches in the West and

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<sup>31</sup> Bayne (1963), page 29-30. This indicates that the Anglican Congress was aware of the potential significance of the CWME Consultation on the Preparation of Missionaries.

<sup>32</sup> Bayne (1963), page 6.

<sup>33</sup> Bayne (1963), page 2.

<sup>34</sup> Till (1964), page 51 and Newbigin (1960) page 43. [A British missionary, Leslie Newbigin was Bishop of Madura in the Church of South India (1947-57) before becoming general secretary of the International Missionary Council. After New Delhi in 1961, he was the first Director of the Division of World Mission and Evangelism and was responsible for organising the CWME meeting in Mexico, December 1963.]



the South, as opposed to a one-way movement (dependency).<sup>35</sup> The radical implications of this change was clearly recognised in the report's conclusion:

In substance, what we are really asking is the rebirth of the Anglican Communion, which means the death of many old things but – infinitely more – the birth of entirely new relationships. We regard this as the essential task before the Churches of the Anglican Communion now.<sup>36</sup>

The imagery of 'rebirth' pointed to a struggle ahead and the need to nurture the newly-born relationships if the Anglican Communion was to develop mutuality and interdependence between churches. The Congress recognised it was more important that churches become committed to the principles of equality, interdependence and mutual responsibility, than to adopt practical proposals which obscured the need for more fundamental change.

In the eventuality, MRI did offer short term proposals aimed at encouraging churches to increase their financial support to other churches in the Anglican Communion. To assist in this process MRI proposed increasing the shared resources of the Anglican Communion, not through a new central fund, "but as a higher level of mutual responsibility within the Body of Christ...to...intensify the awareness of responsible partnership".<sup>37</sup> It was proposed to do this over and above existing budgets. A figure of £5m was suggested as an amount that could become available in the next five years to be transferred through existing channels. Certain areas were prioritised as needs within the Communion: the training of leadership; the construction of churches (buildings); the needs of new provinces; and the work of enabling all Christians to fulfil their Christian ministry to the world. In the long term, it was proposed that a survey be carried out to ascertain needs and resources across the Communion. To aid the implementation of all these objectives, it was recommended that Regional Officers should be appointed to help in planning the survey and to assist in the communication between the churches of the Anglican Communion.<sup>38</sup> Therefore, to promote fundamental change of relationships between churches, the report offered short term proposals which utilised existing channels. However, MRI did not tackle the longer-term question of whether new structures would be required in order to move away from existing patterns of dependency.

Up until 1963, the dominant pattern of resource sharing in the Anglican Church was

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<sup>35</sup> Bayne (1963), pages 3 & 6.

<sup>36</sup> Bayne (1963), page 8.

<sup>37</sup> Bayne (1963), page 3.

<sup>38</sup> It was proposed that the Regional Officers be appointed for broad geographical areas, such as Africa, India, Latin America or the British Isles. Furthermore, it was suggested that they assist with proposed Consultations to take place between Provinces to assist in the planning of mission. These Consultations were to become a central part of the strategy for the Anglican Communion during the 1970s.



through the one-way flow of financial and personnel resources from the West to the South. Consequently, the paternalism inherent in the system was a major obstacle to the implementation of the proposals contained within MRI. For the new vision to become reality, a rebirth of inter-church relationships was required to displace paternalism and enable Partnership in Mission to emerge more centrally within the practice and theology of mission within the Anglican Communion.

Questions raised of the MRI report within the Anglican Congress confirm the magnitude of the task ahead for the implementation of its principles.<sup>39</sup> There was concern that MRI was primarily expressed in terms of Anglicanism, thus ignoring the wider ecumenical context. It was argued that the Anglican interpretation of 'MRI in the Body of Christ' would give the wider church the impression that the Body of Christ was adequately expressed through fellowship between Anglicans. Some believed that the adoption of this approach signalled a lack of forethought regarding the ecumenical dimension of Christian fellowship within the Body of Christ, especially in relation to the united Churches of South and North India.<sup>40</sup> Perhaps more pertinently, there was concern that the funding proposals would give MRI the appearance of being only, or at best primarily concerned with Partnership in monetary terms, and through the appointment of the Regional Officers only concerned with administrative dimensions of partnership. The realisation of these concerns could obscure MRI's call for a more fundamental change of relationship patterns between churches. However, questioning was mainly directed towards MRI's implementation, rather than its main tenets. The debate pointed to the difficulty of applying the principles of mutual responsibility and interdependence without firstly attempting to identify those structures within the Anglican Communion which supported paternal and dependent relationships between churches.

### **1.3.2. Consultation on the Preparation of Missionaries.**

The CWME 'Consultation on the Preparation of Missionaries' held in Toronto in August 1963 was felt to contain proposals with "a field of ramifications" for training by SPG's 'Enquiry into missionary training'.<sup>41</sup> The Consultation was organised in advance of the CWME conference, in Mexico. The report was based on the understanding that the world-wide church was called to mission and therefore, every church in every part of the world was involved in mission. In advance of the meeting in Toronto, the CWME had completed a questionnaire-based survey seeking information from national

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<sup>39</sup> Lloyd (1966), page 593.

<sup>40</sup> Hanson (1965), page 77. In India, the Anglicans joined the United Churches.

<sup>41</sup> Paper 6. See 1.3. above.

ecumenical Councils relating to missionary preparation.<sup>42</sup> The consultation, which included church leaders from the South amongst its members, built on the earlier work of the International Missionary Council. In particular this included Willingen's three phases of missionary preparation: pre-service, in-service and first furlough, but with the addition of a recruitment and selection phase.<sup>43</sup> The report affirmed the legitimacy of missionary activity, endorsed the principle of crossing geographical frontiers, and encouraged churches to assume responsibility for preparing people as missionaries of the Gospel. Proposals were based on the assumption:

that every church is potentially both a sending and a receiving church, and therefore its task was to consider the preparation of missionaries whatever the church and country of origin...<sup>44</sup>

The CWME consultation recognised, however, that churches receiving missionaries were insufficiently involved in missionary preparation:

there has been little, if any, opportunity for the churches receiving the missionaries either to express judgement on the quality and usefulness of that training or to take any share in its planning and execution.<sup>45</sup>

It was proposed that churches receiving missionaries should be included in the process of their selection and appointment process and in the assessment of their work. To this end it was recommended that receiving churches should visit places of pre-service training in the West. Receiving churches were also asked to take responsibility for missionary orientation, in-service training, and language study. In recognition of the limited resources of many churches, it was proposed that national ecumenical Councils explore ways of sharing this work ecumenically.

The Consultation called for missionary preparation to be "one phase of an over-all strategy for calling the whole Church into mission" and necessary for all long-term missionaries.<sup>46</sup> Where possible, preparation should be conducted within an interdenominational community for a minimum length of one year. Language acquisition was considered essential, particularly during initial orientation upon arrival at the 'receiving' church. The learning phase of the long-term missionary was to

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<sup>42</sup> The questionnaire was sent out before the Consultation. The Report does not include details of the information received, nor does it indicate whether the Councils in the South were dominated by expatriate church leaders.

<sup>43</sup> *The Missionary Obligation of the Church, Willingen* (1952), page 23. "That all foreign missionary training should be conceived in terms of one unit to include (1) pre-field training, (2) first term abroad, (3) first furlough."

<sup>44</sup> *Minutes of the CWME, Mexico City* (1963), page 100.

<sup>45</sup> *Minutes of the CWME, Mexico City* (1963), page 100.

<sup>46</sup> The consultation limited its study to 'long-term missionaries'. Whilst, recognising that the 'short-term missionary' may increasingly play an important part in the future of the Church's mission, the report suggested there would remain a requirement for men and women who are prepared to stay for long periods. On this basis, the report addressed only the preparation needs of the long-term missionary.

continue from preparation, through orientation and on return during the first furlough. Thus the Consultation's proposals challenged Western churches and missionary societies to involve churches in the South in the selection and preparation of missionaries, and to encourage the long-term missionary to continue learning beyond the period of preparation.

### 1.3.3. Mission in Six Continents.

'Mission in Six Continents' became the motto of the CWME conference in Mexico at the end of 1963, just as the Anglican Congress became synonymous with MRI.<sup>47</sup> The phrase encapsulated a principle and meaning which continued influencing international church relationships throughout the 1960s. This will become evident in later chapters which will examine the relevance of "Mission in Six Continents" for mission in Britain. Before turning to this aspect, however, it is appropriate to consider how the motto was understood by the CWME Conference itself.

'Mission in Six Continents' embraced the theology of *Missio Dei*, which understood mission as belonging to God, rather than to the church.<sup>48</sup> Churches had a responsibility to participate in the *Missio Dei*: God's mission in the world. The introduction of the phrase, 'Mission in Six Continents', was based on an awareness that there was a permanent Christian presence in each continent of the world, and that the responsibility for mission belonged to the church in each place. However, the establishment of the church throughout the world was not felt to have signalled the end of the missionary task. By participating in *Missio Dei*, churches were still required to engage in mission in the world:

We therefore affirm that this missionary movement now involves Christians in all six continents and in all lands. It must be a common witness of the whole Church, bringing the whole Gospel to the whole world...<sup>49</sup>

Responsibility for mission lay with all who believed in carrying the good news of God's love into the world. There was only one mission in the world: *Missio Dei*. Churches in the West were responsible for participating in the one mission on their own doorstep. Hence, the report acknowledged the existence of "other frontiers to cross...in [the] office, factory, school and farm, and in the struggle for peace and a just order in social

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<sup>47</sup> Bishop Anastasios of Androussa, 'Mexico City 1963, Old Wine into Fresh Wineskins', *International Review of Mission* (1978), page 364 and John Brown, 'International Relations in Mission', *International Review of Mission* (1997), page 215. Alternatively, the phrase "mission from six continents to six continents". The report of the CWME in Mexico does not name the six continents; the number was used representatively of every corner of the globe.

<sup>48</sup> Bosch (1991), pages 389-393. See also the Introduction: the concept of Partnership in Mission.

<sup>49</sup> 'The message from the CWME', *Minutes of the CWME, Mexico City* (1963), Appendix XIII, page 129.

and racial relationships”.<sup>50</sup> On this basis, the missionary agencies of the West could engage with mission within their own context in the West.<sup>51</sup>

#### 1.3.4. MRI and Mission in Six Continents.

Together, the ideas contained within MRI and ‘Mission in Six Continents’ presented a radical challenge to the relationships that had been established between the West and the South during the colonial era. Partnership in Mission was more clearly articulated than in earlier ecumenical or Anglican reports, particularly in two areas: through MRI’s emphasis on the need to develop interdependent relationships based on mutuality and two-way sharing; and through the phrase, ‘Mission in Six Continents’ which mandated all Christians to take responsibility for God’s mission in their locality. Both reports challenged the received understanding of the missionary movement as the responsibility of Western churches. They articulated Partnership in Mission as a new vision which saw that churches are involved together in the same missionary enterprise (*Missio Dei*), and that the relationship between churches engaging together in mission should be expressed in the practical outworking of the MRI principles: equality, interdependence, and mutual responsibility.<sup>52</sup> Integral to this new understanding was the principle that both ‘receiving’ and ‘sending’ churches should be involved in decisions relating to the selection and training of missionaries. The remainder of this chapter will be concerned to examine how far these principles were applied in practice, with reference to SPG’s emphasis on the need for ‘maximum flexibility’ in the proposals for the re-opening of the College of the Ascension.

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<sup>50</sup> ‘The message from the CWME’, *Minutes of the CWME, Mexico City* (1963), Appendix XIII, page 129. Brackets mine.

<sup>51</sup> *Minutes of the CWME, Mexico City* (1963), Appendix XIII, page 129.

<sup>52</sup> Bayne (1963), page 2.

## 1.4. Report on Missionary Training: March 1964.

The March 1964 'Report on Missionary Training' concluded SPG's 'Enquiry on training', commissioned in June 1963. Its findings contributed to the decision to close the College of the Ascension at the end of the Summer term in 1964. The report was pivotal to the review process because it set out the current salient points of the debate and offered an approach to missionary training to be developed by SPG's Training Group. The report offers important insights into SPG's training policies and provides an opportunity to assess the degree to which these policies were influenced by of Partnership principles as expressed in the MRI and Mexico CWME reports.

The 'Report on Missionary Training' aimed to fulfil the terms of enquiry established by SPG in June 1963:

The principal object of the Enquiry is to elicit information which will assist the Society to determine whether the changing circumstances at home and abroad require that changes should be made in the character of the College of the Ascension and/or in the methods it employs and the facilities it provides for the training of missionaries: and, if so, what changes.<sup>53</sup>

The report assessed the role of the training of missionaries in the College of the Ascension, and proposed that the College should adopt a 'flexible' and co-educational approach to training. It acknowledged the importance of the Anglican Congress report on 'Training for Missionary Service' and the 'Consultation on Missionary Preparation' report from the CWME conference. However, only two specific points were taken up from these reports: it adopted the CWME definition for a long-term missionary, and concurred with the principle that missionaries should receive orientation training in the South.<sup>54</sup> The report did not discuss the implications of MRI or 'Mission in Six Continents' for missionary selection and training, such as increasing the involvement of 'receiving' churches in missionary training as an outworking of the principle that all churches are both givers and receivers.

### 1.4.1. Flexibility: the principle.

The 'Report on Missionary Training' developed and reinforced the importance of 'flexibility' for missionary training. The word appeared on eight occasions in the report

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<sup>53</sup> Paper 5, page 1. The Society authorised its staff to begin a review of missionary training at a meeting of its Selection and Reference Sub-Committee in April 1963. Terms of reference were agreed on 18 June 1963.

<sup>54</sup> *Minutes of the CWME, Mexico City* (1963), page 100. "The servant of the Church who leaves his (sic) own country or culture to proclaim the Gospel in partnership with the Church where it is already at work, or with the purpose of planting the Church where it has not yet been planted." Bayne (1963), page 29. Training for Missionary Service, paragraph 2 (b): "Orientation...related to the culture and language of the receiving Church and country, and should be carried out by that Church."



in relation to various aspects of training: the place and method of training; and the groups of people to be trained, such as the professional, long-term or short-term. The 'flexible' approach to training was validated through the unanimous support for the idea by those consulted within the enquiry:

Whatever are the differences of opinion about missionary training, on one subject there is everywhere complete unanimity. Wherever, however and to whomsoever it is given it must (sic) be flexible, adapted to the needs and abilities of the candidate and directed towards preparing him or her for a special work in a particular situation.<sup>55</sup>

Such positive affirmation of 'flexibility' was an implicit criticism of the pre-1964 College of the Ascension regime, which was characterised as 'rigid' in the earlier report of the Women Candidates' Secretary of March 1963.<sup>56</sup> Specifically, the report was critical of courses with a set syllabus based on lectures, in many cases requiring examination. It was proposed to cease examination courses to enable a more "fluid" form of study. The statement endorsed 'flexibility' as outlined in the 1963 report from the Men Candidates Secretary, by proposing that training be adapted to the needs and abilities of each individual candidate.<sup>57</sup> The report recognised the increasing diversity of individuals who could benefit from training at the College of the Ascension, such as the growing number of candidates with a professional background, such as doctors, teachers and nurses, as well as priests. There was recognition of a trend away from a lifelong commitment to missionary service to periods as short as three years. The report did not include a review of the requirements for a training curriculum in light of MRI or 'Mission in Six Continents' principles, nor any consideration of how churches in the South could be involved in the process of missionary training. Instead, 'flexible' training was primarily a response to the increasing diversity of needs related to the length of service and prior experience of each individual missionary leaving Britain for the South.

Two aspirations constrained the SPG's attempt to respond 'flexibly' to all candidates on an individual basis: that all missionary candidates should receive preparation, and that co-education be introduced in the College of the Ascension. The recommendation that all missionary candidates undertake preparation corresponded to recommendations in the MRI and CWME reports.<sup>58</sup> However, compulsory training was in tension with the

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<sup>55</sup> Paper 5, page 3.

<sup>56</sup> Paper 8.

<sup>57</sup> Paper 7.

<sup>58</sup> Baync (1963), page 29. Report on Missionary Training: "Some suitable preparation should be devised for all..."

*Minutes of the CWME Mexico* (1963), page 103. "We firmly believe that some form of missionary training, before going abroad, is necessary for *all...*" (italics in report). This assertion was not new, cp. the *International Missionary Council, Tambaram (Madras) Section X, The World Mission of the Church*, (1938), page 100, "special missionary training is essential for all missionaries".

existing 'flexible' policy in relation to men candidates, whereby training was offered elsewhere or not at all.<sup>59</sup> Hence, to enable SPG to adopt a policy requiring all men to receive missionary preparation at the College, it was recognised that there was a need to establish courses, based at the College of the Ascension, relevant to the needs of trained clergy. Until such time that relevant courses were available, the Society would continue a 'flexible' policy.

The report's recommendation that SPG adopt a policy of co-education was based on the evidence of statistical changes within British society, in particular the trend towards earlier marriage within Britain for women and the adoption of co-education as the norm for British education.<sup>60</sup> The consequence was a decline in single women missionary candidates, and an increase in applications from married couples. Marriage at an earlier age affected the length of time offered by candidates, since the "needs of a growing family" resulted in the early return of many married missionaries to their home society. Also, SPG were concerned to follow "the practice of other missionary societies" where co-education had become the norm.<sup>61</sup> Consequently, SPG's observation of trends within British churches and society, contributed more strongly to the decision to embrace co-education than any theological argument regarding equality between men and women. Therefore, the shift to co-education could be argued to have been motivated by pragmatic rather than missiological factors.<sup>62</sup>

The adoption of a co-educational policy for the College had administrative implications as the Society had so far pursued different training policies for male and female candidates. The report proposed amalgamating the separate SPG departments for Men and Women Candidates in order to develop a single policy for the training of men and women.<sup>63</sup> However, the departments were not brought together until 1967. Meanwhile, the College of the Ascension continued to engage with different SPG sections and

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<sup>59</sup> The policy of preparation for all candidates had been discussed on previous occasions: "...priests who are sent out through the Society should receive a course of such training." RHL: *SPG's Report of a Commission on Recruiting and Training* (no date, probably 1941), page 15 [H215]. "In view of the closing of Missionary Colleges we suggest that some men missionaries, both ordained and lay, might find a short course, preferably at Selly Oak, of great advantage before going out." PH: *SPG' Blackheath Conference, 1952*, page 3 [TF2713].

<sup>60</sup> Paper 5. The report presents evidence from the teaching profession, where an increasing proportion of women were leaving teaching to raise a family within two years of completing professional training [R.K. Kelsall (1963) *Women and Teaching*, 'Report on an independent Nuffield Survey following-up a large national sample of women who entered teaching in England and Wales at various dates, pre-war and post-war', HMSO, London].

<sup>61</sup> Hastings (1991), page. 518. Co-education had become the norm in other educational fields. In 1960 the mixed University Hostel was opened in England and was a significant point in the transition away from single sex to co-education.

<sup>62</sup> Reinforcing this point was the report's recommendation that SPG appoint a male priest as Principal and that "a women's Warden is a necessity to preside over the smooth running of the College and to be responsible for the ordered decencies of life!". A comment that was not based on an attempt to provide equality between the sexes.

<sup>63</sup> Paper 5, page 6.

policies towards men and women.

The aspiration to adopt a 'flexible' policy was held in tension with the adoption of a co-education policy and the requirement that all missionary candidates receive preparation. To introduce co-education and compulsory attendance of all candidates to the College of the Ascension would ensure a steady flow of students, contribute to a more secure future for the College, and result in greater equity between the Society's policy for men and women. However, to enforce the requirement that all males attend the College for missionary preparation was contrary to the existing 'flexible' approaches. These were, namely, responding to the needs of each individual by following a policy of utilising a variety of training institutions and allowing certain candidates to go without formal preparation. Evidence of this tension appears within the report's conclusion, which began by recognising the financial implications of under-utilising the College of the Ascension:

The question then remains – for how long the Society will think it right to afford the College of the Ascension. It will never be wholly self-supporting and at the moment it is costing the Society more than would be tolerable for any length of time. Admittedly we are planning for an uncertain future. *If the principle of flexibility is adhered to that will mean that we cannot say that all who go out through the Society must receive their training at the College, and that the training must last for x months and cover a definite syllabus.* On the other hand if it can achieve variety of training within a basic unity of purpose the College should be able to accept as students all whom the Society is willing to accept as missionaries. It would be the aim of the College to be the "first option" for all whom the Society is responsible. If this is to be achieved the College will desire to give to each individual the training which will fit him (sic) to go well-equipped as a whole person into the work to which he (sic) is called.<sup>64</sup>

The report proposed that the way forward was to develop a "variety of training" within the College so that it became the "first option" for all students. Therefore, the "principle of flexibility" was applied, both to the selection and place of training of candidates, and to the content of training available at the College of the Ascension. However, the primary focus was on the needs of individual missionaries rather than on the needs of the church to which they were being sent or in relation to the application of principles emanating from MRI and 'Mission in Six Continents'. Since the College of the Ascension was dependent on the proposed United Centre in Selly Oak for the implementation of its training policy, it will be necessary to review the extent to which the proposed Centre may have begun to explore the implications of giving and receiving between churches sharing together in the one mission of God in the world.

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<sup>64</sup> Paper 5, page 8. Italics mine.

## 1.5. The Centre for United Missionary Training, Selly Oak: 1964.

In TEXT ONE, the College of the Ascension Committee advised the Society that the recommendation for ‘maximum flexibility’ should be “dependent on the planning of the United Centre”, thus linking the re-opening of the College of the Ascension to the proposals for a Centre for United Missionary Training (United Centre) in the Selly Oak Colleges. This section will firstly review the background to the United Centre before examining the extent of compatibility between SPG’s aims for ‘flexibility’ in the College of the Ascension and the proposed training programme to be offered within the United Centre. The comparison will help to determine whether SPG’s aspirations for ‘flexibility’ could be fulfilled in a United Centre, and if the training offered within the United Centre reflected the principles outlined in ‘Mission in Six Continents’.<sup>65</sup>

The purpose of a United Centre would be to enable the missionary training colleges to develop mission courses corporately within the setting of the Selly Oak. At the beginning of 1964, the sponsoring agencies and staff of St. Andrew’s, Carey Hall, and Kingsmead Colleges began to meet within a ‘Provisional Council for a Centre for United Missionary Training’. This was a continuation of a process begun in 1962, when the United Centre was first envisaged.<sup>66</sup> The intention of the colleges was to examine and discuss factors affecting the corporate life, curriculum, staffing and governance of a missionary training Centre in Selly Oak.<sup>67</sup> In the same period, Carey Hall and St. Andrew’s were finalising plans to unite and form a new co-educational College for about sixty students. The two Colleges came together in St. Andrew’s Hall during 1965.<sup>68</sup> Staff from the College of the Ascension attended meetings of the Provincial Council as observers on behalf of SPG, thus maintaining a distance from the growing collaboration between the other missionary training colleges.

After the closure of the College of the Ascension, the staff from SPG headquarters became actively involved in the work of the Provisional Council, by which time the

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<sup>65</sup> The comparison will primarily focus on the CWME’ Consultation of the Preparation of Missionaries, as this report concerned the sponsoring agencies of the United Centre, in contrast with the MRI which was a report for Anglican churches.

<sup>66</sup> SO: *The Minutes of the Joint Committee on Missionary Training and a United Centre* (6.3.62., 6.4.62., 25.5.62., and 5.6.62.) [File 25]. The meeting of 5 June 1962 recommended to the sponsoring agencies of St. Andrew’s College, Carey Hall and Kingsmead that these three colleges join together to share resources in a United Centre. To allow time for the sponsoring agencies to respond, the next meetings were not held until 1964. The Societies included the Baptist Missionary Society, the Baptist Union, the London Missionary Society, the Methodist Missionary Society, the Presbyterian Church of England Deaconess Committee and the Overseas Missions Committee of the Presbyterian Church of England. See also the Prologue: the Selly Oak Colleges, Birmingham.

<sup>67</sup> SO: *Minutes of Joint Committee on Missionary Training and a United Centre* (24.1.64.) [File 25].

<sup>68</sup> SO: *Minutes of Joint Committee on Missionary Training and a United Centre* (24.1.64.) [File 25]. The plan was to utilise land next to Carey Hall.



plans for the United Centre were in an advanced stage.<sup>69</sup> At the fourth meeting of the Provisional Council in September 1964, it became apparent that there was a convergence of views between SPG and the members of the Provisional Council. As a result, SPG was invited to become a full member of the Council and subsequently contributed to the joint planning for a United Centre. In November 1964, SPG and the College of the Ascension accepted a draft scheme for a United Centre, which was then sent to sponsoring agencies for their comments. In the following month, SPG's Training Group, assigned to review the future of the College of the Ascension, recommended the Society accept the draft scheme. In their report they cited the close accord reached between SPG and the members of the Provisional Council as a primary reason for accepting the proposals:

SPG was invited to send an observer to the Provisional Council by the Chairman...in June 1964. One member of staff has been present at all meetings since then. The staff has found itself in agreement at every stage with the principles involved.<sup>70</sup>

This indicates a convergence of views on missionary training between SPG and the members of the Provisional Council.

In July 1964, SPG staff attended a curriculum sub-committee for the Provisional Council consisting of representatives from the sponsoring agencies of the other three missionary training colleges. The meeting proposed:

A united training centre should provide for training within a Christian community with flexibility in organisation and experimentation in approach and method. Academic pressures, therefore, must be resisted, and the lecture method kept within limits....The community, however, should be, so to speak, open to the world and related in particular to the whole community of the Selly Oak Colleges.<sup>71</sup>

The September Provisional Council made particular note of four points from this statement: "flexibility; open to the world; resisting pressures of academic curriculum; and related to all Selly Oak Colleges".<sup>72</sup> Subsequently, extracts from the minutes of the curriculum committee were incorporated into the draft scheme for a United Centre as a

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<sup>69</sup> A contributing factor to the changing relationship was that SPG's Candidate's Secretaries replaced College of the Ascension staff as SPG's representatives on the Council after the departure of staff from the College of the Ascension at the end of the academic year in June 1964.

<sup>70</sup> Paper 2. Prior to June 1964, these meetings were attended by the staff of the College of the Ascension, rather than SPG headquarters staff.

<sup>71</sup> SO: *Curriculum Sub-Committee of the Provisional Council* (10.7.64.) [File 25].

<sup>72</sup> SO: *Meeting of the Provisional Council for a Centre for United Missionary Training* (25.9.64.) [File 25].



guide to the training content of the scheme.<sup>73</sup> Thus these four points provide an important insight into the Provisional Council's training aspirations within a United Centre. SPG's membership of both the curriculum committee and the Provisional Council would indicate that these aspirations were acceptable to SPG as objectives for missionary training at the College of the Ascension.

The four points resonate with SPG's 'Report on Missionary Training', particularly in relation to the proposal to provide a 'flexible' approach to the methods and organisation of training. The Provisional Council agreed that training should be more adaptable to the needs of the various groups of candidates.<sup>74</sup> This included recognition of the different needs of men with previous theological training, and lay men or women without a formal theological background. Other groups that were considered included: the wives (sic) of students, and students from Europe and the "younger churches". Therefore, this approach to training tied in with SPG's desire that candidates should be offered a variety of training options based on individual needs. However, within their deliberation, there is no evidence that the specific needs of churches in the South were taken into consideration.

The Provisional Council also recognised that the context for missionary training was a "community...open to the world and related in particular to the whole community of the Selly Oak Colleges". The wide representation of Christian traditions within Selly Oak meant that this context was ecumenical and, therefore, missionary training included engagement with those from different Christian denominations. This added an additional perspective to SPG's 'principle of flexibility' by defining the nature of the community in which the training should take place. Whilst SPG had primarily emphasised the 'principle of flexibility' as a response to the needs of individual missionary candidates, the Provisional Council was also stating that missionary training should take place within a Christian community which was open to the world and situated within an ecumenical context. However, these twin aims could be compatible, if the open community was the means by which a policy of 'flexible' training could be implemented.

Although the proposed United Centre supported the SPG's principle of 'flexible' training, the texts of the Provisional Council have not offered evidence of an engagement with the CWME report from Mexico. In developing the concept of an open community, the ecumenical emphasis was one encouraged by the Consultation on the

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<sup>73</sup> PH: *Provisional Council for a Centre for United Missionary Training, draft scheme of 11.11.64, as amended 19.3.65*. [TF 296]. Paragraph 27. "Content of Training: We append extracts from the Report of the Curriculum Sub-Committee, 10 July 1964. It provides a preliminary outline to guide the co-operating bodies and the sponsoring bodies and the college Councils as they consider the scheme."

<sup>74</sup> PH: *Extracts from the report of the curriculum sub-committee (10.7.64), appended to the draft scheme for a United Centre* [TF 296].

Preparation of Missionaries, but there was silence with regard to a dialogue with churches in the South regarding the United Centre. This point is highlighted in the following reference to students from the South:

People from the Younger Churches.

The value, particularly to missionary students, of studying together with overseas Nationals was stressed but it was made clear that such people would only come if courses at Selly Oak met their particular needs.<sup>75</sup>

Two points emerge from this statement. Firstly, the phrase ‘Younger Churches’ perpetuated the notion that the ‘older’ churches of the West were wiser and more knowledgeable than churches in the South. The Partnership principle of one mission of God in the world (*Missio Dei*) challenged this assumption by implying that all Christians were equal partners in God’s mission. Therefore, the sharing of all Christians in *Missio Dei* rendered obsolete the distinction between ‘older’ and ‘younger’ churches, since all were equal partners in the same enterprise.<sup>76</sup> Secondly, although the statement acknowledged the possibility that students from the South could contribute to missionary training, the potential of their engagement was not a central motif for the United Centre. The Provisional Council did not seek to develop suitable courses to “meet their particular needs” that would enable their contribution to be received within the United Centre; nor did they attempt to consult with churches in the South to ascertain if there was a willingness to send students to study alongside missionary candidates for their mutual enrichment. The apparent exclusion of the voice of the churches in the South, or of constructive engagement with the ‘Mission in Six Continents’ principles, meant that the proposed United Centre continued to reflect the training needs of church structures which supported a missionary movement based on a one-way movement from Western churches to the South.

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<sup>75</sup> PH: *Extracts from the report of the curriculum sub-committee (10.7.64.), appended to the draft scheme for a United Centre* [TF 296].

<sup>76</sup> Whitby (1947), page 20. “...though we continue to use for convenience the familiar terms ‘Older’ and ‘Younger’ churches, we recognise that the distinction is largely obsolete, and that for the most part the tasks that face the churches in all parts of the world are the same.” The Provisional Council was meeting seventeen years after Whitby.

## 1.6. The formation of USPG: January 1965.

The missionary movement developed structures which efficiently transformed the funds of Christians in the West into resources for those working in the missionary fields of the South. On 1 January 1965, the two Anglican societies, the 'Society for the Propagation of the Gospel in foreign parts' (SPG) and the 'Universities' Mission to Central Africa' (UMCA), merged to form the 'United Society for the Propagation of the Gospel' (USPG). The texts considered within this chapter have emanated from SPG, the owners of the College of the Ascension before the merger. However, after January 1965, the ethos of USPG reflected the traditions, history and administration of both UMCA and SPG.

Although the merger of the two Societies was an opportunity for an administrative review, the formation of USPG actually perpetuated administrative structures that reflected the pre-MRI and 'Mission in Six Continents' era. The decision to form USPG without major reorganisation for either Society, and to proceed with administrative structures based on SPG's organisation, was influenced by two factors: the strong ties of both societies within the Anglo-Catholic wing of the Church of England; and their common organisation as societies aimed towards 'sending' resources of personnel and finance from the 'home' church to the church 'overseas'. A common understanding of the Anglo-Catholic approach to mission contributed to an ease of communication between the Societies during the two years leading up to the merger. SPG's headquarters were divided into separate departments for 'Home' and 'Overseas'. Resources flowed into the Home Division, mainly from British churches, and were distributed through the Overseas Division to churches in the South.<sup>77</sup> Missionaries were recruited at 'home' and sent 'overseas', and funds were appealed for at 'home' and distributed 'overseas'. Whilst UMCA's administration did not contain an 'overseas' department, its Home Committee was geared to distributing the resources raised within the 'home' church directly to Anglican dioceses in Central Africa. Therefore, as both agencies were geared to sending resources from Britain to the South, it was possible to integrate UMCA's administration into SPG's Home and Overseas Divisions. Thus the newly formed USPG inherited an administration based on a model of missionary activity of the colonial era and the transfer of resources in a one way direction, highlighted by the 'Home' and 'Overseas' Divisions. The decision to proceed in this manner indicate that there was not a serious engagement with the principles outlined by the MRI report. The merger was a missed opportunity to establish new channels of communication from the South to enable the implementation of Partnership in Mission principles.

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<sup>77</sup> PH: *SPG Blackheath Conference* (1952), page 1. [TF 2713]. The Society's "fundamental purpose to be an agency of the home Church in the service of the Church overseas".

The active involvement of the UMCA Secretary in the work of SPG's Training Group, between May and November 1964, supports the assumption that there was co-operation between the two societies before the merger.<sup>78</sup> Although there were differences of policy in relation to missionary training, the adoption of a 'flexible' training policy reflected the needs of both UMCA and SPG candidates. Traditionally, the majority of UMCA missionary candidates were male and had attended British theological colleges. This was due to a policy of recruiting ordained men after they had served in parishes in Britain. The norm was that UMCA male candidates were then sent to Central Africa without specialised missionary training. Thus SPG's insistence on a 'flexible' training policy ensured the continuation of a policy whereby celibate, theologically trained priests could be sent by USPG to Central Africa without formal missionary preparation.

Prior to 1965, UMCA's policy for women candidates followed a similar pattern as SPG, shown by the UMCA tradition of utilising the College of the Ascension for training some of their women candidates.<sup>79</sup> After 1965, all women recruited for work in Central Africa were required to attend the College of the Ascension for missionary training. Although UMCA did not have a tradition of recruiting married couples with families, USPG began accepting married candidates as missionaries in those parts of Central Africa previously served by UMCA. Therefore, the 'principle of flexibility' enabled SPG to develop a policy which would both accommodate UMCA's policy and provide a larger pool of potential candidates for training in the College.

The lack of engagement with the issues emanating from the Anglican Congress in the discussions between the Societies concerning missionary training, indicates that the greater priority was the smooth amalgamation of the African work of the two organisations.<sup>80</sup> Thus the merger did not challenge the ethos of their administrative structures which had been formed in the colonial era and were geared towards the one-way movement of resources from the West to churches in the South.

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<sup>78</sup> Paper 4.

<sup>79</sup> RHL: *Students Lists* [H 111]. UMCA first sent women candidates for training at the College of the Ascension in the 1930s. However, UMCA also utilised the resources of other English missionary training colleges. By 1960, the majority of these had closed and UMCA began to send more women to the College of the Ascension.

PH: 'Women Missionaries and Candidates Sub-Committee' (13.2.34.) [PCC]; Stacy Waddy *The East and West Review* (Vol. 21, No. 3, July 1955), page 80; and RHL: *Students Lists* [H 111].

<sup>80</sup> See also O'Connor (2000), pages 159-161.

## 1.7. Flexibility: MRI and Mission in Six Continents.

Thus far, the central theme of the background papers reviewing the College of the Ascension and the proposed United Centre has been missionary training within a framework based on 'sending' personnel in a one-way direction from the West to the South. The administration of USPG, divided into 'Home' and 'Overseas' supported this assertion. Therefore, there was a disparity between the ideas contained within the report on Mutual Responsibility and Interdependence (MRI) and the aspirations for 'flexible' training in the College of the Ascension. Although SPG/USPG wanted to change the nature of missionary preparation, the underlying emphasis remained the same: a one-directional movement of resources from the British churches for work in mission in the South.

In August 1964, SPG informed Anglican Bishops in the South of the decision to close the College of the Ascension. The uniform letter sent to Bishops offers further evidence of the difference between the practice of the Society and Partnership in Mission.<sup>81</sup> This written communication was an additional opportunity for SPG to explore Partnership in Mission in relation to the selection and preparation of missionaries, especially with regard to the following three applications of Partnership identified in this chapter: to increase the involvement of the South in decisions concerning the preparation of missionaries; to develop channels to enable missionaries to become part of two-way relationship between the West and the South; and to include the South within the movement of missionary personnel. The failure to address these issues provides further evidence of the peripheral influence of Partnership in Mission in the Society's review of missionary training.

The letter acknowledged the reports of the Anglican Congress and the CWME in Mexico, but only in recognition of two specific aspects of missionary training: that all should receive training, and that men and women should receive the same training. The primary intention of sending the letter was to inform Bishops in the South of the decision to close the College of the Ascension and re-open it as a co-educational establishment. A secondary intention is evident in the following passage from the letter:

The stage has now come when it is right and necessary for the Society to consult with the Dioceses overseas whom it serves about this. We should be grateful if you would let us have your observations on the preparation of men and women for work overseas. In the light of your experience would you make recommendations regarding the length of training in the British Isles, the elements regarded as essential within that training and its relation to a period of training (e.g. in connection with re-orientation or language study which can best be undertaken

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<sup>81</sup> Paper 3.



within the diocese overseas). It is especially important for us to know that it is your goodwill that we should ask intending missionaries...to receive some Missionary training, if it should be judged appropriate for the individual concerned.<sup>82</sup>

The intention to consult with the church in the South would appear to reflect the principle of increasing the involvement of the South in the decisions concerning the preparation of missionaries. Further examination throws doubt as to the seriousness of the consultation. The focus of the "request for observations" concerned details related to the training of missionaries from the West. However, when the letter was sent to the Bishops, in August 1964, SPG had already formulated its proposals for the future of the College of the Ascension, the Enquiry into missionary training had published its findings, the College had closed and the Training Group had formulated its main recommendations for the re-opening of the College.<sup>83</sup>

Notes of Training Group discussions after August 1964 do not refer to replies to the letter, indicating that the communication to Bishops was not a central concern in SPG's formulation of policy for the College. This stands in stark contrast to the process of consultation conducted by CWME in advance of the 1963 Toronto 'Consultation on the Preparation of Missionaries', when a full year was given to the sending and receiving of questionnaires in advance of the gathering.<sup>84</sup> Responses from the churches in the South informed the discussions which took place during the consultation. By sending a letter to Bishops requesting affirmation of a pre-formulated proposal, SPG missed the opportunity presented by the college's closure for an in-depth consultation with churches in the South.

The Society's policy relating to the training of students from the South further highlighted the gap between the MRI principles and the SPG understanding of the future role for the College of the Ascension. Students from the South attending courses in Britain were a potential resource for mutual exchange between churches in Britain and the South. This potential was recognised in the 'Report on Missionary Training':

more thought and encouragement might be given to this [i.e. the bringing of Nationals over to this country], not only for the benefit of those who come here, but for the enrichment of our places of training.<sup>85</sup>

However, the potential enrichment offered by the presence of students from the South

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<sup>82</sup> Paper 3. In the early 1960s, the reality remained that many Bishops receiving this letter were missionaries from the West.

<sup>83</sup> Paper 4. The Training Group had arrived at its main recommendations by the end of June 1964. After this time, the Group engaged in the recruitment of tutorial staff for the College.

<sup>84</sup> *Minutes of the CWME, Mexico City* (1963), page 100.

<sup>85</sup> Paper 5, page 5.

was not explored in relation to the College of the Ascension. Within the discussion of the Training Group, “overseas students” were included only as potential recipients of courses that could be offered at the College.<sup>86</sup> Further SPG correspondence indicates that the primary reason for engaging students from the South in British churches was for the benefit of churches in the South, rather than to assist the British church in its mission:

We believe that a carefully planned (parish) visit to the right place here can do much to increase understanding of the church overseas; but we also believe that when men come from overseas to work here (in a parish), it should be looked upon primarily for the point of view of what will benefit the man concerned, and his overseas dioceses.<sup>87</sup>

However, there is no evidence that the Society explored the possibility that churches in the South would be willing to engage in visits to Britain for the mutual benefit of both churches. Therefore, SPG’s aspiration to introduce ‘maximum flexibility’ in the College of the Ascension represented a continuation of the Society’s role in the ‘sending’ of missionaries from the West to the South.

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<sup>86</sup> Paper 4: 8 June 1964.

<sup>87</sup> PH: *Letter to all Bishops of Dioceses supported through SPG (7.4.65.)* [AF 95.084 Box 3 File 6]. Brackets mine.

## Conclusion.

By examining various texts relating to the closure, review and subsequent re-opening of the College of the Ascension, the chapter has considered the extent to which the aspiration for 'maximum flexibility' (TEXT ONE) was influenced by Partnership in Mission principles. The weight of evidence indicates that 'flexibility', as the desired character of the re-opened College, was understood more in relation to domestic and practical concerns than to principles of Partnership. 'Flexibility' was contrasted to the 'rigidity' of the pre-1964 College regime that trained women missionaries according to fixed course requirements and represented a preference for developing training based on an existing approach towards men missionaries that was responsive to the needs of individual candidates. Furthermore, it was shown that 'flexibility' was a response to changes within British society, especially that of the different social status of women and the resulting decline in the number of single women offering themselves for missionary service. It was to meet this situation that the re-opened College was to be co-educational, including male and married candidates in addition to single women.

It is clear that those engaged in SPG's appraisal of its missionary training were aware of the deliberations of the Anglican Congress and the CWME conference in 1963. These Anglican and ecumenical consultations identified three important ways in which Partnership in Mission could be applied to missionary training: to increase the involvement of the South in decisions concerning the preparation of missionaries; to develop channels to enable missionaries to become part of a two-way relationship between the West and the South; and to include Christians from the South within the international missionary movement. Despite acknowledging some elements of these reports, the evidence of this chapter suggests that SPG's review of missionary training prior to the re-opening of the College of the Ascension did not consider, nor did it seek to implement these central recommendations. It must be concluded, therefore, that SPG's aspiration for 'flexibility' did not represent a thorough engagement with the issues relating to Partnership in Mission as articulated in MRI or 'Mission in Six Continents'.

Failure to respond to the missiological challenges of Partnership in Mission is also evident in the deficiency of consultation between the SPG/USPG and the Anglican churches in the South with which it related. Their views about the future role of the College of the Ascension were not canvassed, and one is left to assume, therefore, that SPG regarded itself as capable of representing their best interests without prior consultation. The proposed changes within the College of the Ascension were aimed at improving the support and training of British, mainly English missionary candidates preparing to work in churches in the South. This was compounded by the decision of SPG and UMCA to continue the administrative divisions of Home and Overseas within

the new USPG. 'Flexibility' therefore applied to a widening of the recruitment of British missionary candidates and a diversification of the kind of education appropriate for their training. But 'flexibility' did not extend to embracing the insights of MRI and 'Mission in Six Continents', and the role of the new College would remain essentially that of preparing missionaries for the one-way movement from the West to the South. Partnership in Mission was thus a peripheral influence on the decision to accept 'maximum flexibility' for the re-opened College of the Ascension as recorded in TEXT ONE.

**BACKGROUND PAPERS RELATING TO TEXT ONE: THE RE-OPENING OF THE  
COLLEGE OF THE ASCENSION, 1965.**

**September 1965:** the College of the Ascension re-opens for co-educational missionary training.

**TEXT ONE:** Minutes of the College of the Ascension Committee: **29 March 1965.**

“Discussed the recommendation of the Training Group that there should be maximum flexibility in the College, if possible avoiding rigid academic terms and courses. Noted that this would be dependent on the planning of the United Centre and that there would be financial implementation in respect of fees...”

**[Paper 1]:** Note to members of the Training Group: **7 January 1965.**

*A summary of events since 23<sup>rd</sup> November 1964.*

**1 January 1965:** the merger of SPG and UMCA to form USPG.

**[Paper 2]:** Proposals to SPG regarding a United Centre at the Selly Oak Colleges: **December 1964.**

**11 November 1964:** Draft Scheme for a Centre for United Missionary Training, Selly Oak.

**[Paper 3]:** Letter from SPG to Bishops of the Anglican Communion: **17 August 1964.**

*Written to inform Bishops of the decision to close the College of the Ascension.*

**[Paper 4]:** Training Group Meetings: **4 May, 8 June, 12 June, 26 July, 2 October, 23 November 1964.**

*Minutes of the Training Group meetings which discussed SPG's policy for the College and missionary training.*

**Summer 1964:** Closure of the College of the Ascension.

**[Paper 5]:** *“A Report on Missionary Training”*: **23 March 1964.**

*This pivotal report, summarised what had gone before and laid the foundation for future decisions on the training of missionaries in SPG and at the College of the Ascension.*

**December 1963:** CWME at Mexico: Mission in Six Continents.

**[Paper 6]:** Notes for a Meeting **16 December 1963.**

*A summary of SPG's approach to the training of missionaries at this point in time.*

**[Paper 7]:** Men Missionaries: recruitment, selection and training: **15 November 1963.**

*A report by SPG's Men Candidates Secretary contributing to the review on the training of missionaries.*

**August 1963:** Anglican Congress, Toronto: Mutual Responsibility and Interdependence.

**August 1963:** CWME Consultation on Missionary Preparation.

**[Paper 8]:** Confidential report: the College of the Ascension: **March 1963.**

*A report following visits of SPG's Women Candidates Secretary to the College of the Ascension in early 1963. An important catalyst for the Enquiry into Missionary Training after June 1963.*

Table 1. Background Papers relating to TEXT ONE: the re-opening of the College of the Ascension, 1965.<sup>88</sup>

<sup>88</sup> TEXT ONE: [PCC]; Papers 3 and 5: RHL: [H218]. All other papers: PH: [TF 2305].



## Chapter Two: Broadening the College's role, 1969.

### Introduction.

In May 1969 USPG Council agreed to broaden the role of the College of the Ascension and offer places for mission training to students from across the Anglican Communion. This decision had the effect of diversifying the College community to include international students, whose purpose in training for mission was to return to their countries of origin, alongside the traditional intake of British missionary candidates preparing for 'overseas' mission. This represented a shift away from its earlier role as a College geared for the training of Western missionaries, as outlined in the previous chapter. This chapter aims to assess the extent to which this new role reflected the principle of 'Mission in Six Continents' that, since 1963, was being articulated by the WCC's Commission on World Mission and Evangelism.

The decision to broaden the College community in this way was taken up by USPG's Appointment and Training Committee in March 1969. The central recommendation of the relevant minute of the meeting will be referred to as TEXT TWO:

The present open, ecumenical, international, inter-racial and generally mixed student body at the College of the Ascension is of great value in training missionaries, and should be retained.

The Committee recommends that the College of the Ascension should continue to function as at present, but that in addition USPG, after ascertaining that such a decision would be welcome, should let it be known that it is willing to receive students at the College of the Ascension (in particular to work in the Centre for Training in Christian Mission and its semester) from any part of the Anglican Communion.<sup>1</sup>

The purpose of this chapter will be to examine the influences that bore upon this decision, and to determine the degree to which it represented a response by USPG to Partnership in Mission as represented by 'Mission in Six Continents'.

To this end a variety of factors will be considered. By the late 1960s there was a general decline in the number of British people who were willing to offer themselves for missionary service, at least in the traditional sense of overseas mission. This was accompanied by a decline in financial giving for overseas missionary work. Both factors created a new climate for missionary societies, and an opportunity for the two largest Church of England voluntary missionary societies, USPG and the Church Missionary Society, to consider merging their training colleges into a single educational establishment at Selly Oak. When the merger talks failed, for reasons that will be

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<sup>1</sup> Paper 2.

examined in this chapter, USPG decided to explore ways in which the College of the Ascension could be of benefit to the Anglican Communion as a whole. The possibility of a role within the Communion was further encouraged by the closure in 1967 of St Augustine's College in Canterbury which served as the 'Central College for the Anglican Communion'. In contrast to the College of the Ascension, St Augustine's had existed as an independent entity without any effective relationship with other academic or training institutes. By virtue of being part of the Selly Oak Colleges, the College of the Ascension had access to a range of theological resources, further increased as a result of the inauguration of a Training in Mission Semester in 1969 as an ecumenical mission training programme.

Each of these factors will be considered in this chapter to assess the extent to which they influenced the decision to open the College to recruitment from the Anglican Communion in terms of Partnership principles, particularly as expressed through the 'Mission in Six Continents' understanding of the Church's participation in the Mission of God (*Missio Dei*). On the basis of the evidence to be considered in this chapter, it will be argued that the effect of the March 1969 decision to open the College of the Ascension to Anglicans from different parts of the Anglican Communion represented a partial implementation of the vision of Mission in Six Continents, in the sense that the USPG policy was confined to Anglicans from different parts of the world-wide Anglican Communion and not the whole Christian community.

## 2.1. Background to College Review.

The need to reduce the financial costs of the College of the Ascension was the primary motivation for the review which led to the decision to receive students at the College of the Ascension from any part of the Anglican Communion. However, other important events and influences affected the timing and focus of discussion, in particular deliberations during 1968 between USPG and the Church Missionary Society (CMS) aimed at sharing one college in Selly Oak. The failure of these negotiations resulted in CMS building its own missionary training college in Selly Oak, and Crowther Hall was opened in Autumn 1969. USPG therefore, had to explore other avenues to offset a decline in missionary recruitment and the increasing costs to the Society of maintaining the College of the Ascension.

The Society's Candidates Committee in November 1968 convened a small group of USPG staff to consider various possibilities for the College.<sup>2</sup> Their brief report outlined various options: to continue the present function of missionary training; to close the College; to share missionary training with another Anglican society or Selly Oak College; or to develop a role within the Anglican Communion.<sup>3</sup> They recommended further exploration of the College's role in two areas: ecumenically and within the Anglican Communion.<sup>4</sup> The ecumenical role related to the relationships and opportunities offered by its position within the Selly Oak Colleges. Following the failure to implement fully the 1965 proposals for a United Centre, whereby the missionary training colleges in Selly Oak would share their resources, the colleges had appointed a Dean of Missionary Training during 1968, thus enabling them to inaugurate a new 'Training in Mission' Semester in January 1969. This was the first co-ordinated programme for missionary training in Selly Oak.

The role of the College of the Ascension in relation to the wider Anglican Communion was considered in light of the closure of St. Augustine's College in Canterbury. This was established in the 1950s as a central college for the Anglican Communion with a 'pan-Anglican' role for training potential church leaders from all Provinces within the Communion. The college had a short life and closed in 1967 due to financial problems and a general lack of support from Anglican Provinces. It was in response to the closure of St. Augustine's that the review group considered the pan-Anglican potential of the College of the Ascension.

The wider forum met during the newly formed Appointment and Training Committee

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<sup>2</sup> Paper 6.

<sup>3</sup> Paper 5.

<sup>4</sup> Paper 4.

on 18 March 1969.<sup>5</sup> They considered the role of the College of the Ascension based on a proposal drafted by the review group's secretary and the Society's formal committee minutes records the outcome of their deliberations:<sup>6</sup>

the Committee considered the role of the College of the Ascension, and in particular:

(i.) The offer made by USPG to CMS and subsequent correspondence.

(ii) The present financial position and the probable future financial position, taking note of the fact that the cost to the Society of maintaining the College and its work will be of the order of £10,000 per annum.

(iii) Considered the counter-invitation from CMS and recommend that it be declined on the grounds that:

(a) To build two new Anglican Colleges and so to have three Anglican Colleges at Selly Oak instead of concentrating work in one, as USPG suggested, would be financially unwise.

(b) That the present College of the Ascension buildings are admirably suited for their purpose, with the exception of the need for married quarters, a play room, and a further staff flat, and it would be foolish to abandon them.

(c) The Society considers it will certainly be asked to continue its role of providing training for overseas nationals, but that the CMS suggestions imply abandoning that.

**(d) The present open, ecumenical, international, inter-racial and generally mixed student body at the College of the Ascension is of great value in training missionaries, and should be retained.**

**(iv) The Committee recommends that the College of the Ascension should continue to function as at present, but that in addition USPG, after ascertaining that such a decision would be welcome, should let it be known that it is willing to receive students at the College of the Ascension (in particular to work in the Centre for Training in Christian Mission and its semester) from any part of the Anglican Communion.**

(v) The Committee considers the cost to the Society of (iv) above a legitimate use of the Society's funds, but would expect the present system to continue whereby any diocese sending students to the College should contribute according to its ability.

(vi) The Committee draws attention to the fact that (iv) above would include a willingness to receive students from the United Kingdom (and from North America) who intend to return to work in those areas, just as students from the Continent of Europe are now received, who

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<sup>5</sup> The Candidates Committee was renamed the Appointment and Training Committee in January 1969. The Candidates Committee was formed in 1967 through the amalgamation of the separate Men and Women's Candidates Committees.

<sup>6</sup> Papers 2 and 3.

return to work in Europe. It expresses the hope that the United Kingdom dioceses will make use of the College of the Ascension by sending such students to stay in the Centre for Training in Christian Mission and make financial provision for their fees.

(vii) The Committee asks that the Home Division will consider these recommendations, and that they will also make suitable provision for the Home Church to be informed of the work of the College of the Ascension.<sup>7</sup>

The statement in paragraphs (iii)(d) and (iv) were described in the introduction as TEXT TWO. The recommendations in this text were approved by the USPG Council in May and the decision to receive students from any part of the Anglican Communion was advertised through the Society's publications.<sup>8</sup>

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<sup>7</sup> Paper 2. The paragraphs in bold are highlighted to indicate their inclusion in TEXT TWO (see above: the introduction to chapter Two).

<sup>8</sup> Paper 1.

*Network* Vol. 2. No. 7. (July 1969), and PH: *Extract from Bishop Trapp's policy statement at the Annual Meeting of USPG* (29.5.69.) [TF 4195].



## 2.2. The recruitment, training option and role of the missionary.

In the years following the re-opening of the College of the Ascension in 1965, the number of USPG missionary candidates was not sufficient to fill the college to capacity.<sup>9</sup> During Autumn term 1968, approximately fifteen of the thirty-eight students residing at the College were sponsored by USPG.<sup>10</sup> Between 1966 and 1969, only one in three missionary candidates selected by USPG attended the College for preparation.<sup>11</sup> If all USPG recruits had attended the College for preparation during this period then approximately two thirds of the college rooms would have been occupied by missionary candidates.<sup>12</sup> Among the variety of options considered by the Society in relation to the future of the College, the following possibility was discussed:

To continue the college as it is, hoping for more missionary candidates to train. This is not a 'pious' hope. We believe we slowly will persuade the overseas authorities of the importance of training.<sup>13</sup>

There were two ways through which the Society could hope for an increase in candidates training at the College: an higher number of missionary recruits or a greater proportion of accepted candidates receiving training. Whilst there were strong indications that the trend was towards a decline in recruits, the Society could increase the proportion of candidates receiving training.

The primary factor which contributed to the low proportion of candidates attending the College of the Ascension for preparation was due to a policy which did not require mandatory training for all candidates. Instead, the Society was first seeking the consent of 'receiving' churches before requesting individual candidates to become resident at the College of the Ascension. This policy was in continuity with the principle of 'flexible' training where the needs of each individual was a predominant consideration in decisions relating to preparation. It included the option of no training when it was considered appropriate.

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<sup>9</sup> Students Lists: Totals of USPG 'missionary' candidates at the College of the Ascension: 1965/66: 29 candidates (5 married); 1966/67: 29 candidates (6 married); 1967/1968: 13 candidates (2 married); 1968/69: 13 candidates (2 married).

<sup>10</sup> Paper 5, Appendix C and student lists.

38 students are listed for Autumn term, 1968. Five USPG students were from churches in the South, others included five British students on a Child Care course in Selly Oak, and eight from Europe preparing as 'missionaries'. Additionally, there were ten students from various countries (including Malawi, India, Greece (2), England (2), Australia, Lebanon and Rumania), each returning to their country of origin. Prior to 1969, the lists did not provide information regarding the sponsorship of individual students.

<sup>11</sup> USPG statistics relating to the recruitment of missionaries do not show the proportion of missionary candidates who received training in other colleges or the numbers of those who did not receive any training.

<sup>12</sup> This number depended on the length of time spent at the college, which was normally between one and six months.

<sup>13</sup> Paper 6.

Nevertheless, the Society was actively encouraging Bishops from the South to use the College of the Ascension as the first training option for all missionary candidates. This was especially evident in 1968 prior to the Lambeth Conference, when the Society organised a consultation with Bishops from across the Anglican Communion and petitioned those receiving missionaries to authorise their training in Britain before their departure.<sup>14</sup> Their argument was strengthened by the prospect of the Selly Oak 'Training in Mission' Semester to be introduced the following January. During the consultation they encouraged all concerned to consider training as important for all missionaries: lay, clergy, married or single. However, the consultation did not result in a significant increase in missionary candidates receiving preparation at the College in the following year. This points to a resistance by Bishops in the South who were concerned that a stay at the College of the Ascension would delay the arrival of a missionary in the place of work, even if training was appropriate. This factor contributed to the Society's conclusion that it was not a feasible option to fill the forty rooms in the College of the Ascension with missionary candidates or continue the College in its present function.<sup>15</sup>

The declining number of missionary recruits also contributed to the recommendation not to rely on missionary candidates to fill the residential space in the college. After 1966 the number of recruits for missionary service declined significantly.<sup>16</sup> In three years the number fell from 97 to 65 candidates, despite a major recruitment drive associated with the 1968 Lambeth Conference.<sup>17</sup> Various factors contributed to this decline.<sup>18</sup> It was increasingly difficult for the Society to obtain visas and work permits for missionaries in certain countries of the South, especially in India, South Africa, Malaysia and the West Indies, due to their changing political circumstances. This prevented USPG from recruiting British personnel to work in areas of the world with a long tradition of receiving British missionaries. Additionally, the pattern of missionaries offering for life-term service was changing to a pattern where the norm was for less than ten years. This meant that the Society needed more recruits if those reaching retirement age were to be replaced.

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<sup>14</sup> PH: *Consultation with Bishops from Overseas, Preparatory Paper 2* [AF 96.018 Box 3 File 1] and 'Tropical Africa Committee' (26.9.68.) [PCC]. The Consultation was held at High Leigh, 17-20 July 1968.

<sup>15</sup> Paper 5.

<sup>16</sup> PH: *Annual recruitment reports* [TF 2989]. The highest number of recruits was during 1964 (the last year before the merger with UMCA) with 123 recruits, including 15 spouses.

After the merger in 1965, the total of USPG missionary recruits:

1965: 89 candidates (16 married); 1966: 97 candidates (33 married); 1967: 76 candidates (18 married);

1968: 73 candidates (17 married); and 1969: 65 candidates (29 married).

<sup>17</sup> 'Blue Books for Bishops, Trends in missionary recruitment', *Network* No. 49 (12.68.). Although numbers had begun to decline, they did not anticipate the drastic fall that began after 1969. By 1973, the number of candidates had fallen to 15 candidates, of whom 6 were married.

<sup>18</sup> 'Blue Books for Bishops, Trends in missionary recruitment', *Network* No. 49 (12.68.).

Another factor relating to the decline in recruitment numbers was a growing sense of unease regarding the role of the missionary in the church. As a missionary training college, discussions concerning the future of the College of the Ascension were influenced by the changing role of the missionary in the world-wide church. During the 1960s, the independence of former British colonies and the growing autonomy of the Churches of the Anglican Communion were challenging the roles assumed by missionaries during the colonial era. With an increasing emphasis on indigenous leadership, the missionary was being called to support local leadership, rather than to assume leadership in the church. The MRI and 'Mission in Six Continents' also pointed to the need to redefine the missionary's role based on the mutual exchange of resources. In February 1967, in advance of a review of the Society's administration, a meeting of senior USPG committee members proposed that the Society adopt the following objective: "to encourage a greater measure of mutuality between the home churches and those overseas."<sup>19</sup> However, the reorganisation which followed in 1969 did not lead to a substantial reform of the Society's traditional role of administering funds from the 'home' church for 'overseas' churches. Despite the aspiration for 'mutuality' contained within the proposed objective, USPG maintained its Home and Overseas Divisions and an administration which remained primarily geared to the sending, rather than the receiving of resources. This occasion was a clear opportunity for the Society to actively engage in a substantial reform of its channels of communication in order to encourage mutual exchange of resources between churches. For example, it did not explore the possibility of the Church of England receiving assistance in its mission work from the South. As a result, it was to be another decade before the Society engaged in further administrative restructuring and could begin to reform in light of Partnership in Mission (see Chapter Four).

Towards the end of the 1960s, there was a growing sense among many Christians that the institutional church had lost touch with the world's agenda. The needs of the world outside the church were placed at the forefront of debate at the World Council of Churches Assembly in Uppsala, Sweden, in July 1968.<sup>20</sup> The Assembly reflected on

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<sup>19</sup> A staff conference, held in February 1967, considered objectives for the Society in light of meetings held in various regions of the UK: PH: *Conference at St. Katherine, Stepney*, (24-25.2.67.) Appendix B.1. [AF 98.110 File 2], and *Memorandum on the objects and priorities of the Society for meeting 24.2.67*. [AF 96.018 Box 3 File 1]. The Society's official committee minutes of the period do not clarify if the objectives proposed by the Stepney Conference were adopted by the Society as formal objectives for the reorganisation in 1969.

<sup>20</sup> Norman Goodall *The Uppsala Report 1968: official report of the fourth assembly of the WCC* WCC, Geneva (1968), page 24. John V. Taylor in a speech to the Assembly: "I return to the main theological issue – the apparent opposition between the Gospel of personal conversion and the Gospel of social responsibility. If we persist in maintaining this 'either/or', the things we say *on both sides* will be naive and will sound more and more phoney. We must face the issue and think it through to a synthesis, not a compromise." The fourth Assembly of the World Council of Churches was held in Uppsala, Sweden, 4-20 July 1968.

Bosch (1991), page 384-385, and Yates (1994), chapter six. J.C. Hoekendijk, a Dutch theologian was influential in this debate.

how churches could respond to the poverty and suffering of powerless people in the world. This approach, which embraced the social dimension of the gospel, was criticised for its apparent exclusion of a spiritual dimension. During the 1970s, the debate between these theological dimensions tended to polarise the church into groupings with a primary emphasis on either social responsibility or evangelism.

The engagement of churches in Britain with the issues surrounding this debate was becoming evident in the Society's deliberations in 1967.<sup>21</sup> For many supporters of USPG in Britain, the "missionary side of things" appeared confused in comparison with the clearly defined appeals for money from the relief and development agencies, such as Christian Aid and Oxfam.<sup>22</sup> For potential missionaries, comfortable with the message of social responsibility, the development agency was becoming a means of exploring Christian vocation. For USPG there was not a clear choice to take within the debate, as its traditional work expressed both dimensions of personal evangelism and social responsibility. Social development was pursued through the establishment of schools and clinics, whilst the nurture of spirituality was at the heart of building Christian communities through the church's teaching and worship. Thus the widespread absence, in churches throughout the world, of a theological synthesis between propagating the gospel and social action contributed to the sense of confusion for those hearing the missionary society's message, the uncertainty about the role of USPG in the church, and the decline in the number of Christians considering a missionary vocation.

The uncertainty surrounding the role of Western missionary societies was further fuelled by the failure of MRI to fulfil its potential to bring about interdependent relationships between churches of the Anglican Communion based on mutuality.<sup>23</sup> There was growing disappointment among Anglicans that the aspirations expressed in MRI had not come to fruition.<sup>24</sup> The evidence for the disappointment was based primarily on the failure of MRI's short-term proposals aimed to encourage mutual sharing of resources between churches.<sup>25</sup> The target of an extra £5m for projects across

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<sup>21</sup> Dewey (1975), pages 126-127. A 1968 study course produced by USPG focused on issues relating to Uppsala. The debate became most polarised in the early 1970s, highlighted by the contrast between the CWME conference at Bangkok in 1972 and the Evangelical Congress in Lausanne in 1974.

<sup>22</sup> PH: 'Home Organisation Committee' (17.2.67 & 21.7.67.) [PCC]. Between October 1966 and January 1967, USPG held a series of two-day Conferences in various regions of the British Isles when the question was asked, 'what is the purpose of a missionary society?' Their responses were considered by the Home Organisation Committee of USPG during 1967. The minutes of these meetings provide evidence of serious heart-searching about the place of the missionary and of the missionary society in the Church.

<sup>23</sup> See section 1.3.1.

<sup>24</sup> PH: 'Home Organisation Committee' (17.2.67.) [PCC]. The MRI provided the main focus for the committee's response to the feedback from the local British conferences relating to the question: what is the purpose of a missionary society?

The details for this paragraph are from *One Mission*, 'Report by the Missionary and Ecumenical Council of the Church Assembly of the Church of England' (1968).

<sup>25</sup> See section 1.3.1.



the Anglican Communion had not been reached. A 'Directory of Projects', initiated to channel this finance through existing structures of communication and to facilitate exchanges between churches, continued to focus on the needs of churches in the South. Churches in the West offered minimal evidence of the mutuality envisaged in the 1963 MRI Report by virtually failing to contribute to the directory. By April 1966, the directory had listed 1,148 projects from thirteen of the nineteen Anglican Provinces, with an estimated financial need of £12m. Only 111 projects from the list had been met in full and 758 remained untouched. The Church of England's financial share was estimated at £300,000; by 1968, they had contributed only £43,000 or less than 15% of the allocated total. A similar disappointment was felt in relation to donations for British-based Anglican missionary societies. The enthusiasm for the mission of the church which followed the Anglican Congress had not resulted in higher income for missionary societies.<sup>26</sup> Criticisms voiced at the 1963 Anglican Congress appeared to be valid because the financial focus of raising money for MRI projects was obscuring the wider implications of mutuality and interdependence. Therefore, the aspirations expressed within the MRI were not being realised to the extent originally envisaged.

MRI was discussed at the July 1968 Lambeth Conference. Whilst acknowledging "gratitude" for the concept of MRI and the "renewed sense of responsibility for each other", the Conference called for

a reappraisal of the policies, methods, and areas of responsibility of the Anglican Communion in discharging its share of the mission of Christ and that there is a need for a renewed sense of urgency.<sup>27</sup>

The Conference inaugurated a new organisation to undertake this reappraisal. The Anglican Consultative Council (ACC) was to become the first representative body of the Anglican Communion, with each province selecting two or three representatives, either Bishops, clergy or lay people, to form the Council.<sup>28</sup> The ACC was to meet every two or three years with its first meeting in Kenya in 1971. The establishment of the ACC provided the Anglican Communion with an opportunity to further engage with Partnership in Mission. In 1973 the ACC proposed that each Anglican Province engage in a consultation process based on Partnership in Mission principles. This 'Partners in Mission' process was to become an important influence for change within USPG and will form an important element in the analysis of Chapters Four and Five. However, this is looking to the future. In 1969, when USPG decided to open the College of the

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<sup>26</sup> *One Mission* (1968), Appendix B. Donations from dioceses of the Church of England to ten Missionary Societies had risen each year between 1957 and 1963, from £807,998, in 1957, to £1,564,135, in 1963. After 1963, the amount was not increasing: 1964: £1,608,104; 1965: £1,616,685; 1966: £1,576,904.

<sup>27</sup> Coleman (1992), page 171. Resolution 67 of the 1968 Lambeth Conference.

<sup>28</sup> Coleman (1992), pages 172-174. Resolution 69 of the 1968 Lambeth Conference. Howe (1985), pages 85ff.



Ascension to Anglicans from any part of the Communion, the predominant feeling towards MRI was one of failure and the absence of alternative proposals added to the general uncertainty regarding the role of Anglican missionary societies and missionaries in the service of the church.

Therefore, the Society's conclusion that it was no longer feasible to fill the forty rooms in the College of the Ascension with missionary candidates was linked to trends in the wider church, which included the increasing difficulty of obtaining visas for missionaries and the shorter periods of service being offered by missionary candidates. The decline in the number of missionary recruits was evidence of a growing sense of unease felt by many Christians in Britain regarding the role of both missionaries and missionary societies.

## 2.3. The Training Context.

It was noted in the previous chapter that USPG's intention was for the College of the Ascension to become the automatic first option for the training of USPG missionary candidates.<sup>29</sup> However, this aspiration was dependent on the level of flexibility offered within the mission training offered in Selly Oak. After the re-opening of the College of the Ascension, delays in implementing the plans for a proposed United Centre for missionary training limited USPG in its aspiration to promote the college as the first option. In place of a United Centre, the missionary colleges agreed to inaugurate a 'Training in Mission' Semester.

In offering the College of the Ascension to students from any part of the Anglican Communion, USPG was dependent on the suitability of courses for this wider group of students. To examine the extent to which these courses were appropriate for students from across the Anglican Communion, this section will reflect on the background to the Semester's inauguration in January 1969, the extent to which it had the potential to provide flexible training, and the influence of the principle of 'Mission in Six Continents' in the Semester's conception.

### 2.3.1. The Selly Oak missionary training colleges: 1965-1969.

The inauguration of the 'Training in Mission' Semester followed the failure of the Selly Oak missionary training colleges to implement the draft scheme for a United Centre for training missionaries which had been accepted in 1964. The draft scheme had attempted to bring the missionary colleges together in a United Centre. This would enable each college to participate as a single unit of the Centre. The teaching resources were to be shared centrally among the units and courses co-ordinated by a Director. However, progress to implement the scheme was hindered by the inability of the sponsoring agencies of the missionary colleges to agree on a legal framework to bring the proposals to fruition. The attempt to reach consensus failed due to competing expectations in two key areas: on the one hand the aspiration to increase co-operation among colleges was in tension with the sponsoring bodies' wish to maintain the autonomy and character of their respective colleges; on the other hand, there was tension between the desire for an independent United Centre and a reluctance to move away from the central administration of the Selly Oak Colleges. During 1966 these problems, and the time taken by sponsors to discuss financial implications, slowed the progress of a shared agreement between sponsoring agencies. To avoid the venture stagnating and as a first step towards a United Centre, the sponsoring Societies agreed to appoint a Dean to oversee mission training in Selly Oak.<sup>30</sup> It was recognised that a

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<sup>29</sup> See section 1.4.1.

<sup>30</sup> Prior to becoming Dean, on 1 January 1968, David Lyon worked in Nagpur, North India. He was seconded to Selly Oak by the Church of Scotland.

United Centre could not be imposed on colleges and that the autonomy of each college should be respected. It was hoped that the Dean's appointment would encourage the colleges to grow in "an organic way" towards the co-operation originally envisaged in the proposals for the United Centre.<sup>31</sup>

Between 1965 and 1969 there were other important developments to the character and structures of the missionary training colleges. By the end of 1966, all colleges had become co-educational and St. Andrew's College had merged with Carey Hall to form St. Andrew's Hall. During summer 1969, the Church Missionary Society (CMS) relocated its missionary training to Crowther Hall, a new purpose built co-educational training college. However, CMS's participation in the 'Training in Mission' Semester was based on an agreement that Crowther Hall could maintain an ethos for missionary training founded on a "strong corporate life" and "the intimate inter-relationship of persons within their own unit". By adopting this ethos, CMS were reserving the right for Crowther Hall to maintain its own distinct life apart from the other missionary training colleges. CMS's insistence on this point, during negotiations prior to location, contributed to the tensions which led to the demise of the draft scheme for a United Centre.<sup>32</sup> Consequently, the 'Training in Mission' Semester did not require the same level of commitment and co-operation between the colleges as originally envisaged in the proposed United Centre. Four colleges participated in the Semester: St. Andrew's Hall, Kingsmead College, Crowther Hall and the College of the Ascension.

During the late 1960s the student constituency of the missionary training colleges was increasing in diversity, with a greater representation of male, female and married students and a higher number of European students. Stronger links forged between Selly Oak and Lutheran missionary societies led to a growing number of students from German and Scandinavian churches attending courses in Selly Oak. This was helped by the establishment of a department teaching English as a second language.<sup>33</sup> The placement of the European students in the missionary training colleges, including the College of the Ascension, contributed to the diversification of the nationalities found within the college communities. Also, the admission of these students through the central administration of Selly Oak assisted the Society to fill some of the residential space in the College of the Ascension that was vacant due to the decreasing number of USPG missionary candidates. The positive contribution to the college community by international students was an important factor in USPG's decision to receive students from any part of the Anglican Communion.

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<sup>31</sup> PH: *R.K. Orchard: a draft scheme for a United Centre* (March 1966), page 3 [TF 296].

<sup>32</sup> This paragraph: RHL: *Minutes of the Provisional Council for a Centre for United Missionary Training* (19.3.65), and *J.V. Taylor to Herbert* (26.1.65) [H 218].

<sup>33</sup> PH: *Selly Oak Colleges: English as a Foreign Language, 1967-68* [AF 96.018 Box 2 File 15]. In 1967-68, the second year of the English course, between 25 and 50 students attended the course each term.

### 2.3.2. The Training in Mission Semester.

The 'Training in Mission' Semester was the first co-ordinated programme for missionary training at Selly Oak. Prior to 1969, each year's curriculum for missionary training had been formulated prior to the start of Autumn term and was based on the competencies offered by the staff, rather than a co-ordinated attempt to teach a unified programme. Subjects changed from one year to the next according to the teaching abilities and interests of tutorial staff of the missionary training Colleges and the Selly Oak central administration.<sup>34</sup> Since the re-opening of the College of the Ascension, very few lectures had been held within the College as the majority of courses were based elsewhere in Selly Oak or Birmingham University. Following an appeal to develop and extend the central facilities of Selly Oak, plans were being implemented to complete new administrative and lecture facilities by the end of 1969.<sup>35</sup> The formulation of the new Semester was made with the knowledge that these additional facilities would become available for mission training. Therefore, the introduction of these facilities and the 'Training in Mission' Semester would increase the dependency of the College of the Ascension on the Selly Oak Colleges for teaching USPG missionary candidates.

The new Semester offered flexibility by providing the opportunity for students to leave and join the course whilst it was in progress. The Semester was based on two terms held between January and July and was organised into short units of two week periods. These two terms formed one co-ordinated programme, but the beginning and ending of the short units enabled students to join and leave the course mid-stream, thus breaking away from the traditional academic pattern. Small groups, consisting of ten students from across the colleges, provided an opportunity for students to participate "in the learning process".<sup>36</sup> As students belonged to a different group for each subject, they were meeting a wide cross-section of their fellow students. This group system offered greater potential for interaction between students compared with courses reliant on lectures alone. The term between September and December was set aside to prepare students for the Semester, especially those attending Selly Oak without any formal theological education. Therefore, the Semester recognised that training needs varied among missionary candidates, in particular the different academic backgrounds and amount of variance in length of stay in the colleges by students.

Thus the Semester went some way towards fulfilling SPG/USPG's aspirations for 'flexible' training, as discussed in Chapter One. There was a greater possibility that

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<sup>34</sup> PH: *Joint Staff Meeting of the Missionary Colleges* (6.10.65.) [AF 96.018 Box 2 File 15]; and interviews: [Muriel Jones (nee Bentley) (5.11.98.) and Frank Weston (4.11.98.)].

<sup>35</sup> The Queen Mother visited Selly Oak in May 1970 to open the new CMS College and Central House of Selly Oak. Clifford (1994), pages 123-128.

<sup>36</sup> PH: *Revised introduction to the Training in Mission Semester* (August 1968), page 4 [TF 1079].

Selly Oak would become the first option for training a greater proportion of USPG missionary candidates. The Semester also provided the opportunity for USPG to begin publicising the College of the Ascension as a place for 'Training in Mission', and was, therefore, integral to the decision to receive students from any part of the Anglican Communion.

### **2.3.3. Mission in Six Continents.**

The aims for the proposed United Centre as set out in a draft document in March 1965, provide an important statement of purpose with regard to mission training in Selly Oak:

The aim of the centre is to prepare men and women for mission both at home and overseas. Students would include ordinands, ministers and their wives and fiancées, teachers, doctors, nurses and others preparing to serve at home and overseas, some expecting to be in full time employ of the Church and others in 'secular' occupations, students from the Continent of Europe, men and women from the churches in other continents, missionaries on furlough and church workers on refresher courses.<sup>37</sup>

From the outset, the intention for the Selly Oak mission training courses was to include students returning to their 'home' church as well as missionaries travelling 'overseas'. This theme was further developed in the introduction to the 1969 'Training in Mission' Semester:

In all six continents.

When we speak of mission we are thinking, primarily, of the mission of Christ. We are referring to a conscious and active participation in his mission that stretches out, in word and loving action, across frontiers of faith into areas of other faith or of no faith – an outreach criss-crossing all six continents. This understanding of mission leads us to be concerned with the training not only of foreign missionaries, but also of all, from whatever country they may come, who see mission, either abroad or in their own country, as their vocation.<sup>38</sup>

By 1968, the language of 'home' and 'overseas' was replaced by the language of 'Mission in Six Continents', implying that all Christians are engaged in "the mission of Christ". In principle, therefore, the Semester was willing to train students regardless of their country of origin, whether engaged with mission in their own country or moving from one part of the world to another. Thus the 'Training in Mission' Semester marked a break with the tradition of focusing mission training almost exclusively on the preparation of Western Christians for work in the South.

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<sup>37</sup> PH: *Provisional Council for a United Missionary Training Centre, Selly Oak, draft scheme of 11.11.64. as amended 19.3.65.* Paragraph 1, [TF 296].

<sup>38</sup> PH: *A revised introduction to the Training in Mission Semester from January to July 1969 (August 1968)* [TF1079].



The Semester's broad approach to mission training influenced the role that USPG proposed for the College of the Ascension in March 1969, particularly in relation to receiving students from the United Kingdom.<sup>39</sup> However, despite the Society's readiness to advertise the Training in Mission Semester amongst churches in Britain, the reality was that the majority of participants in the Selly Oak programme would continue to be missionaries from the West preparing to work in the South. There was a tension between the theological understanding of 'Mission in Six Continents' and the reality that sponsoring agencies were predominantly concerned with the preparation of Western missionaries working 'overseas' without consideration of mission to the UK. Potentially, this could diminish the Semester's ability to incorporate 'home' and 'overseas' mission into one programme. Nevertheless, this was evidence of the influence of 'Mission in Six Continents' as the Semester was open to students regardless of their country of origin, including those from Britain and the South. This was a significant step towards the promotion of a viewpoint which challenged the assumption that only Western Christians working in the South could be called missionaries.

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<sup>39</sup> Paper 2. See paragraph d(vi.) of the committee minute quoted in Section 2.1. above.

## 2.4. A USPG/CMS missionary training college.

The approach by the Church Missionary Society (CMS) to join the United Centre for missionary training in Selly Oak brought to the fore tensions that existed between CMS and USPG, the two largest Anglican missionary societies with origins in the Church of England. CMS was established in 1799 and strongly associated with the evangelical wing of the Church of England.<sup>40</sup> CMS had experienced changes similar to USPG in the pattern of missionary recruitment, with a fall in the number of single female candidates and an increase in offers from married couples.<sup>41</sup> Selly Oak offered the opportunity for CMS to build a new, smaller co-education college to replace the two existing colleges in London.<sup>42</sup> Although negotiations with Selly Oak began before 1965, discussions with USPG concerning a united CMS/USPG institute for missionary training were not pursued until 1968.

Closer co-operation between Anglican missionary societies had been included in the agendas of the Church of England missionary societies for many years, particularly after a 1949 Church of England report on missionary organisation which called for growth in mutual understanding between societies “at every level”.<sup>43</sup> This was a primary factor in the merger between SPG and UMCA in 1965 which led to the formation of USPG. CMS had merged with the Church of England Zenana Missionary Society in 1957, and USPG merged with the Cambridge Mission to Delhi on 1 January 1968.<sup>44</sup> However, these examples of co-operation were between societies of similar theological understanding, mainly within either evangelical or high church traditions. Whilst USPG had strong historical roots in the Anglo-Catholic parishes of the Church of England, CMS was firmly rooted in evangelical parishes.<sup>45</sup> Dewey’s history of USPG confirms this viewpoint:

SPG, with no ‘Churchmanship’ of its own, embraced the theological diversity of the Church it served, though the gravitation of

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<sup>40</sup> For histories of CMS, see Murray (1985), Hewitt (1971) and Ward & Stanley (2000).

<sup>41</sup> PH: *Letter from CMS Research Assistant to USPG Secretary* (12.5.66.) [TF1174].

<sup>42</sup> Murray (1985), pages 265-267. PH: *Various correspondence between the Secretaries of USPG and CMS* [TF 1063]. The Church Missionary Society relocated to Selly Oak from Chislehurst, London where they had owned two single sex colleges: Foxbury for women and Liskeard Lodge for men missionaries. Chislehurst provided easy access to London CMS headquarters, a factor which was a primary obstacle for relocating to Selly Oak during the 1930s. Distance from London continued to be a strong factor in discussions during 1965. To enable the move to go ahead, CMS offered its members the compromise that a strong CMS ethos would be maintained in Crowther Hall.

<sup>43</sup> *Growing Together* (1949), pp. 37-38.

<sup>44</sup> The Church of England Zenana Missionary Society was formed in 1880 to bring the Gospel to women and girls in India, Sri Lanka and China.

Dewey (1975), pages 72-3 and O’Connor (2000), page 161. The Cambridge Mission to Delhi was established in 1877 and like UMCA and the Zenana Mission it related to a specific region. This was in contrast to CMS and USPG whose remit was more worldwide. The merger took place on 1<sup>st</sup> January 1968 and the Cambridge Mission to Delhi’s work was incorporated into USPG’s existing structures.

<sup>45</sup> *CMS/USPG Consultation* (1973) page 23: “CMS remains, as it was founded, within the evangelical tradition of the Church of England”.

Evangelicals to the Church Missionary Society sometimes left SPG looking more 'High Church' than it intended.<sup>46</sup>

Trends within the Church of England during the twentieth century support this assertion. From the 1920s to the 1950s, the Anglo-Catholics were in the ascendancy in the Church of England and, until the Billy Graham rallies of the 1950s, the evangelicals made very little headway and were in the minority.<sup>47</sup> Evangelicals throughout this period, both individually and corporately as congregations, tended to support CMS. In contrast, USPG tended to reflect the general emphasis of the Church of England, which at that time was predominantly high Church. These differences resulted in contrasting approaches to missionary preparation and training. For CMS, training included bringing "their missionaries into the heritage and ethos of the Society", which was evangelical.<sup>48</sup> Hence, for CMS it was vital that Crowther Hall reflected an evangelical ethos to encourage the missionary's sense of belonging to a Society. On the other hand, SPG/USPG's tradition was to help students "realise their membership in the Holy Catholic Church" and this was reflected in a policy to have potential candidates interviewed by representatives of the Church of England before acceptance as missionaries.<sup>49</sup> Thus the ethos of the College of the Ascension was based on an understanding that missionaries were part of a church-to-church movement, for example as demonstrated by a missionary leaving the Church of England to work in the Church of the Province of Central Africa.

Discussions between CMS and USPG centred on two main proposals: an offer by USPG to hand over the ownership of the College of the Ascension to CMS; and a counter proposal by CMS that USPG build next to the proposed CMS site.<sup>50</sup> Both proposals floundered in the same two problem areas. Firstly, the difficulty of finding a common basis upon which CMS students could share with students from other Christian traditions. CMS's insistence on maintaining its distinctive evangelical ethos contributed to the difficulty of gaining agreement with other societies, including USPG.<sup>51</sup> Secondly, whilst USPG welcomed the idea of sharing the same building with CMS students, they were reluctant to forgo space given to students admitted through the

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<sup>46</sup> Dewey (1975), page 2. See Prologue: the Society for the Propagation of the Gospel in Foreign Parts.

<sup>47</sup> Hastings (1991), page 553. "Evangelicals in the 1950s seemed to be saying and doing just about the same things as Evangelicals in the 1920s. Liturgically they still cling to the 1662 Prayer Book, frightened that the slightest change meant capitulation to popery." Hastings suggests the turning point of change for the Evangelicals in England was the National Evangelical Congress held in Keele, April 1967, only months before USPG and CMS began these discussions.

<sup>48</sup> *Service Overseas* (1957), page 31.

<sup>49</sup> PH: 'Standing Committee' (8.4.43.) [PCC].

<sup>50</sup> There is a lack of clarity within the supporting texts concerning the details of CMS's proposal to USPG. Paper 2, quoted in section 2.1. above, refers to three Anglican Colleges resulting from the proposal. This implies that, in addition to CMS and USPG investing in new buildings, the College of the Ascension would also have remained open. However, the texts do not clarify the status of the College of the Ascension within CMS's proposal.

<sup>51</sup> PH: *Letter from CMS Secretary to USPG Secretary* (24.7.68.) [TF 1063].

central administration of the Selly Oak Colleges. In addition to European students attending the 'Training in Mission' Semester, students from various parts of the world attended courses in Selly Oak and were joining the different college communities, such as the College of the Ascension. CMS envisaged building a new college commensurate in size with the expected number of missionary candidates and were not enthusiastic about hosting international students. Consequently, in November 1968 the discussions with CMS reached an impasse and the societies failed to initiate a united CMS/USPG missionary training college. However, this would not preclude Anglican students from both the College of the Ascension and Crowther Hall learning together in the context of the 'Training in Mission' Semester.<sup>52</sup>

The failure to relate closely with CMS opened the door for USPG to consider alternatives for utilising the residential space of the College of the Ascension. Coupled with the realities of the college maintenance costs and the desire to review the role of the college in the light of declining missionary recruitment, USPG realised:

the present open, ecumenical, international, inter-racial and generally mixed student body at the College of the Ascension is of great value in training missionaries, and should be retained [TEXT TWO].<sup>53</sup>

For many years the College of the Ascension had an informal policy of welcoming students from various countries and Christian traditions into the residential community. This practice had begun as early as 1937, when students attended the College from Russia and India.<sup>54</sup> The readiness to accept students admitted through the central administration of Selly Oak meant that the geographical diversity represented within the College community was significantly increased. Between 1965 and 1968, of the residents at the College, over forty were from twenty different countries of the South and twenty-four students were from northern Europe.<sup>55</sup> The proposed merger with CMS had focused almost entirely on the respective needs of the two societies for accommodating missionary candidates. The planned residential capacity of a CMS/USPG college was only sufficient to provide residency for the existing and anticipated numbers of missionary candidates. Thus the merger would have resulted in a loss to USPG of the international diversity experienced by the College of the Ascension. Although this realisation was not the outcome of an explicit theological debate of the principles of 'Mission in Six Continents', it did implicitly point to one of its applications: that mission training should be open to any Christian from any

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<sup>52</sup> *Network* Vol. 2. No. 9. (9.69.), page 6. This point was made by the Principal of the College of the Ascension.

<sup>53</sup> Paper 2. See section 2.1

<sup>54</sup> RHL: *Students Lists, 1923-1964* [H111]. For example, 1937: 2 students from India and 2 from Russia; 1938: one student each from China, Russia and Siam; 1939: one Chinese student; and 1946: five students from Norway. It is not clear if these students were sponsored by SPG.

<sup>55</sup> Students Lists. These numbers include wives.

geographical location.

## 2.5. A Central College for the Anglican Communion.

The end of negotiations with CMS in November 1968, and USPG's realisation of the value to the College of the Ascension of an international and ecumenical student community, were catalysts for the Society's discussion of the College of the Ascension in context of the world-wide Anglican church. This was further stimulated by the closure of St. Augustine's College, Canterbury in 1967 as the 'Central College for the Anglican Communion', which was established through a resolution of the 1948 Lambeth Conference:

In the opinion of this Conference the establishment of a Central College for the Anglican Communion is highly desirable and steps should immediately be taken to establish this College, if possible at St. Augustine's College, Canterbury.<sup>56</sup>

Its aim would be to provide a place to which men (sic) could come for further study in subjects relating to the evangelization of the world, and to the growth and welfare of the life of the Church. It would be a place of scholarship and research with a central library to which Church leaders might turn for accurate information. It would be a centre in which men from all parts of the Anglican Communion could meet each other, and in fellowship and guided discussions learn something of the life and ways of the wider Church. It would also provide a centre for conferences, where desired, with visiting representatives from other communions.<sup>57</sup>

As the 'Central College for the Anglican Communion', St. Augustine's had offered theological courses for Anglican students from across the world, although the majority of these were from churches based in the South.

USPG recognised the improbability of gaining sanction from the Anglican Communion for its own College of the Ascension to become an *official* 'Central College for the Anglican Communion'.<sup>58</sup> Notwithstanding this factor, situated within the Selly Oak Colleges, the College of the Ascension was well placed to offer a variety of courses to students from across the Anglican Communion. Consequently there was an opportunity to expand the function of the College of the Ascension to include students from Anglican churches who previously supported St. Augustine's College. In light of the

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<sup>56</sup> Coleman (1992), page 114. Lambeth 1948: Resolution 86.

<sup>57</sup> RHL: 'Report of the Committee of the Lambeth Conference of 1948 concerned with the Anglican Communion (Part II)', pages 91-92 quoted in *Report to Archbishops and Bishops of the Anglican Communion, Lambeth Conference 1968: St. Augustine's College, Canterbury*, page 3 [UMCA SF 55].

<sup>58</sup> Paper 4.



increasing value being placed by the Society on an international community in the College of the Ascension, it was entirely legitimate for USPG to develop a role for the College as a successor to St. Augustine's.

To strengthen its case for a pan-Anglican role, the Society suggested the College:

was already fulfilling a role as a successor to St. Augustine's, Canterbury, and that this de facto position ought therefore to be made more official.<sup>59</sup>

This assertion contributed to the Society's decision to widen the student base of the College and to publicise the college for mission training in all parts of the Anglican Communion, including dioceses without a history of association with USPG. To assess the degree that 'Mission in Six Continents' influenced the Society's aspirations to develop a pan-Anglican role for the College of the Ascension, this section will examine the extent to which the Society could justifiably claim a 'de facto position' for the college as a successor to St. Augustine's.

The College of St. Augustine's, Canterbury was established in 1848 as a missionary College for the training of men to work in the Church overseas. It fulfilled this role for nearly a century before damage to the building, sustained during the Second World War, led to its closure.<sup>60</sup> SPG had close ties with St. Augustine's through Canon Walter F. France. During his time as a SPG Overseas Secretary from 1928-1945, France observed that men sent for training in Britain from the South were frequently attending theological colleges primarily geared for the training of English ordinands.<sup>61</sup> He began to champion the cause for another institution:

...a small college, preferably in England, capable of receiving thirty or forty students, staffed perhaps by four men, each a specialist, each capable of directing study and guiding research, would soon become more than an academy. It would become a centre of scholarship to which the Church in all lands could turn for information, and perhaps for counsel. It would be a meeting place for many races, not only studying together and sharing their heritage of tradition and experience, but forming links which might be strong in binding the churches together and preventing national isolation... a vision of great mutual enrichment, and not least to the mother Church.<sup>62</sup>

In 1945, France became Warden of St. Augustine's and managed the transition from its

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<sup>59</sup> Paper 4.

<sup>60</sup> RHL: *Report to Archbishops and Bishops of the Anglican Communion, Lambeth Conference 1968: St. Augustine's College, Canterbury*, page 4 [UMCA SF 55]. During this period after the Second World War the Church of England closed its missionary training colleges to bring together the training of men preparing to go overseas with those at home.

<sup>61</sup> Thompson (1951), pages 493 & 498-499.

<sup>62</sup> 'East and West Review' Vol. II, No. 1. (1.36), pages 5-12, quoted in *The Anglican and Episcopal History* Vol. LIX, No. 2. (6.90), page 228.

derelict condition after the War to its opening as the 'Central College for the Anglican Communion' in 1952.<sup>63</sup> Later, the Revd. Leonard Schiff joined the teaching staff of St. Augustine's before becoming the first Principal of the College of the Ascension after its re-opening in 1965.<sup>64</sup> Thus there were important personal links between SPG and the central college.

Throughout its life, St. Augustine's maintained a diverse community of students from across the Anglican Communion, but with a particular focus on courses relevant to the needs of church leaders from the South. Whilst studying, members of its community found "refreshment and renewal of ministry" and forged inter-Anglican relationships with other students.<sup>65</sup> Through the sponsorship of the World Council of Churches, there were a small number of students representing non-Anglican churches, such as the Eastern Orthodox Church and the United Churches of South and North India. Occasionally the community hosted groups of English clergy who stayed for 'open' periods, thus providing interaction between the wider English Church and students representing various parts of the world.<sup>66</sup> These events pointed to the potential of a mixed and diverse community, whereby a multitude of learning opportunities could emerge through the exchanges of people from different backgrounds of race, language, nationality and theological perspectives.

As a medieval building, the maintenance costs of St. Augustine's were relatively high for the thirty or forty students in residence. Despite financial problems, the 1958 Lambeth Conference affirmed the work of the College and recommended an increase of support from each province of the Anglican Communion.<sup>67</sup> In addition to these contributions, the college received 12 % of its income from endowments and the remaining amount from missionary societies who provided grants for individual students.<sup>68</sup> The money from provinces was slow to materialise and the College's income was inadequate to secure a future. In 1966 an executive meeting of the Anglican Communion accepted there was no alternative to closure and the College

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<sup>63</sup> RHL: *Occasional Paper of the Central College of the Anglican Communion*, No. 413 (9.65.) [UMCA SF 55]. France retired in 1952.

<sup>64</sup> RHL: *Occasional Paper of the Central College of the Anglican Communion*, No. 413 (9.65.) [UMCA SF 55]. Prior to joining St. Augustine's in 1959, Revd. Schiff worked at the United Theological College, Bangalore.

<sup>65</sup> RHL: *Occasional Paper of the Central College of the Anglican Communion*, No. 414 (9.66.) [UMCA SF 55].

<sup>66</sup> RHL: *Occasional Paper of the Central College of the Anglican Communion*, No. 413 (9.65.) [UMCA SF 55].

<sup>67</sup> Coleman (1992), pages 142-143. Lambeth 1958, Resolutions 95-99.

<sup>68</sup> After Lambeth, each Province was allocated a quota to give as their contribution to the College. RHL: *Report of a Group to discuss the relationship between SPG and St. Augustine's College* (13.10.54.) [UMCA SF 55]. In 1955, SPG made a block grant to St Augustine's of £750.

PH: *Questionnaire on Overseas Scholarship Schemes* (24.11.65.) [TF 2260]. 1962-64: grants to St. Augustine's from SPG totalled £750 per annum.

ceased its operation the following year.<sup>69</sup>

The financial viability of St. Augustine's was also determined by other important factors.<sup>70</sup> Firstly, a new relationship was emerging between the Anglican Communion and the Roman Catholic Church following the Second Vatican Council (1962-65). In March 1966, during a visit of the Archbishop of Canterbury to Rome, a 'Common Declaration' was signed which inaugurated dialogue between the Church of England and Roman Catholic Church.<sup>71</sup> In response, an Anglican Centre was set up in Rome "to provide representation at the Vatican of the entire Anglican Communion", and this diverted funds to Rome that may have gone to St. Augustine's.<sup>72</sup> Secondly, the College's failure to secure the accreditation of its courses through the university system hindered the ability of St. Augustine's to gain academic recognition and credibility within the wider church. Courses accredited through the university system would have enabled the College to offer a recognised qualification in academic institutions across the world. Instead, those completing a year's study received a College certificate. The sense of unfulfilled potential which prevailed at closure was reinforced a year later when Kent University inaugurated a M.A. Theology degree, a qualification that would have been entirely appropriate for the former students of St. Augustine's. Finally, shortage of funds for the provision of air travel prevented the establishment of an international consultative committee to advise the College on a regular basis. The international dimension of an advisory group was considered necessary to raise the College profile and credibility throughout the Anglican Communion and assist with securing funds to achieve long-term financial viability. In the meantime, the College relied on advice from loyal supporters from within Britain. Consequently, the absence of funds to bring together an international advisory group hindered its transition from a College run by loyal supporters to one more closely integrated into the Anglican Communion.

A comparison between the College of the Ascension and St. Augustine's reveals differences between the institutions in two important areas. Firstly, there was a strong contrast between their respective contexts. Whilst the College of the Ascension's context was the ecumenical environment of Selly Oak, St. Augustine's occupied a site

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<sup>69</sup> RHL: *Occasional Paper of the Central College of the Anglican Communion*, No. 414 (9.66.) [UMCA SF 55]. "In brief, the Lambeth Consultative Body, meeting in Jerusalem late in April last, decided to terminate inter-Anglican grants to the College at the end of 1967.....it follows that this financial decision means in effect the closure of the Central College and the practical end of that concept."

<sup>70</sup> RHL: *Occasional Paper of the Central College of the Anglican Communion*, No. 413 (9.65.) [UMCA SF 55]. Kenneth Cragg, 'The Central College of the Anglican Communion', *The Anglican and Episcopal History* Vol. LIX, No. 2. (6.90.). Kenneth Cragg was Warden of St. Augustine's from 1961 to its closure in 1967. He later became an honorary Bishop in the Oxford Diocese, maintaining associations with the Middle East as a Bishop of Cairo.

<sup>71</sup> Hastings (1991), page 530.

<sup>72</sup> Owen Chadwick in Coleman (1992), page xiv.

next to Canterbury cathedral long associated with the Church of England's Primate: the Archbishop of Canterbury. Although the College of the Ascension community was predominantly Anglican, USPG valued the opportunity for interaction with students of other Christian traditions in the College and in the wider Selly Oak community. In the 'Training in Mission' Semester, USPG missionary candidates studied in groups with students of a variety of Christian traditions including Presbyterian, Methodist and Baptist. Although there was interaction amongst Anglicans in the groups, the context of sharing was ecumenical. This stood in contrast with St. Augustine's where students primarily shared with each other from within Anglican traditions.

Secondly, the colleges were founded for different purposes. The foundation of St. Augustine's as the 'Central College for the Anglican Communion' lay in a desire to enable potential church leaders from the South to train in a context different from a Church of England theological college. In contrast, the College of the Ascension's history was rooted in USPG's objective of providing training for missionaries from Britain preparing to travel outside Europe. Thus there was a different central focus of interaction between the students in each college, although the student communities of both colleges reflected a broader grouping than first envisaged. The primary focus of sharing in the College of the Ascension was centred on students preparing to cross geographical boundaries from the West to the South, while the central focus of sharing in St. Augustine's College was between Christians returning to work in their country of origin.

These differences bring into question the Society's presumption of a 'de facto' position for the College of the Ascension as successor to St. Augustine's, especially in relation to its ecumenical context and strong focus on the preparation of missionaries. To enable the College to reflect, more authentically, the role of a 'Central College of the Anglican Communion', USPG needed to strengthen the opportunities for sharing and interaction between the variety of Anglican traditions across the Anglican Communion. The existing diversity of the international college community was an acknowledgement that USPG was already providing training in the Selly Oak context for potential leaders of churches in the South. The College of the Ascension was also well placed to offer mission training to students from across the Anglican Communion who may otherwise have attended St. Augustine's. Thus the Society was willing to adopt a stance towards training which valued the notion of an international community which reflected both students from the West and the South into the same community for mission studies: an outcome that reflected the principle of 'Mission in Six Continents' that all are engaged in mission and therefore mission training should be open to all regardless of the country of origin.



## 2.6. Subsidising the College of the Ascension.

The cost of subsidising the College of the Ascension was a foremost consideration and motivating factor in USPG's approach to the debate of the College's role. In 1967 the devaluation of the pound had reduced the inherited incomes of parishes in the Church of England. This affected the income of missionary societies as congregations had less money available to give for work in the wider church.<sup>73</sup> The increasingly uncertain missionary role, and the unlikely scenario of the College of the Ascension being filled with candidates, created the need for a clearer financial policy concerning the costs to USPG of residential spaces in the College. The financial implications were such that, even if all students attending the College of the Ascension were fee paying, the College was too small to survive without subsidy.<sup>74</sup> Already, some students in residence at the College were providing the Society with an income, in particular those admitted through the central administration of the Selly Oak Colleges, and it was therefore financially beneficial to the Society to maintain this source of income generation.

In reviewing the role of the College of the Ascension, the meeting of the review group in December 1968 asked whether, "if the College did not exist, it would be possible to provide essentially the same training in other places"?<sup>75</sup> Their aim was to determine a legitimate basis upon which to build the College's future. They offered two answers to the question. Firstly, the Society could not offer missionary preparation for married candidates without residential accommodation.<sup>76</sup> Secondly, the opportunities within Selly Oak provided a context for the Society to offer training for "overseas leaders". SPG/USPG had been providing grants to students from the South for theological study in Britain since the 1950s. A small proportion of these students had joined the College of the Ascension community, but the majority of grants had enabled students to complete courses at Church of England residential theological Colleges. It was suggested to the review group that nine out of every ten students sponsored from "overseas" could be accommodated at the College of the Ascension and offered suitable training within the environs of the Selly Oak Colleges and Birmingham. The statement inferred that existing grants provided by the Society for students from the South to attend other English colleges could be channelled directly to the College of the Ascension if suitable courses were available. Therefore, the review group agreed:

that the College was essential to the work of the Society as at present organized and that without it, it would be extremely difficult to make use of the many good things offered by the Selly Oak Colleges and, in

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<sup>73</sup> PH: *USPG Review, Louder than words, 1967-1968*, page 1.

<sup>74</sup> Paper 5, Appendix B.

<sup>75</sup> Paper 4.

<sup>76</sup> Paper 4. The paper does not illuminate this point further.



particular, the Centre for Training in Mission.<sup>77</sup>

To enable the Society to maintain its work of preparing missionary candidates, the review group were also prepared to explore new roles for the College of the Ascension which complemented this work.

The review group reports do not indicate that USPG consulted with churches in the South, either before or after October 1968. When the Society met with Anglican Bishops before the Lambeth Conference in July 1968 the discussions with CMS were still proceeding. Thus the Society did not use the opportunity to discuss the possibility of the College of the Ascension becoming a successor to St. Augustine's College or the opportunities afforded by the 'Training in Mission' Semester for training potential leaders.<sup>78</sup> Consequently, in deciding to receive students from any part of the Anglican Communion at the College of the Ascension, the Society did not include reflections on the proposal from the Anglican provinces. This indicates that the Society did not respond at this point to the earlier call by the CWME in Mexico (1963) to involve the churches in the South in decisions affecting the training of their own leaders or the preparation of missionaries.

The wider forum convened by USPG in March 1969 consisted of staff representatives and the Society's Appointment and Training Committee, the body responsible for the selection and training of candidates. The Secretary of the Committee had been commissioned to prepare draft proposals for discussion. In actuality, these proposals were almost, word for word, the same as those adopted by the forum on 18 March 1969. This reinforces the impression that the Society did not engage in consultation prior to these important decisions concerning the College of the Ascension.

By March 1969 the first 'Training in Mission' Semester had begun. Thus the Society could start to publicise the College of the Ascension to a broader audience based on the decision outlined in TEXT TWO: "that the society is willing to receive students at the College of the Ascension from any part of the Anglican Communion". The chapter has identified three different audiences to which the Society could advertise the College of the Ascension: the British context, the wider Anglican Communion, and the Society's grant scheme to students from the South. The British context was identified by the Society's "willingness to receive students from the United Kingdom who intend to

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<sup>77</sup> Paper 4. It can also be noted that this meeting also requested the Principal of the College of the Ascension to approach the Methodists at Kingsmead with a view to discussing the feasibility of sharing resources. The absence of any further reference to discussions with Kingsmead implies this avenue was unfruitful. Furthermore, the strong emphasis within the meeting on other alternatives would suggest that USPG were not optimistic about the viability of a merger. See also Chapter Seven which examines the College of the Ascension's merger with the Methodists in 1996 to become the United College of the Ascension.

<sup>78</sup> PH: *Consultation with Bishops from Overseas, preparatory papers* (7.68.) [AF 96.018 Box 3 File 1].

return to work in those areas". The statement was an acknowledgement by the Society of its responsibility for mission within the British context and a recognition that mission training was appropriate for people returning to the same place of work. The second context related to churches which previously had utilised St. Augustine's. Implicit was the reality that the Society was willing to build new relationships with dioceses of the Anglican Communion without a prior link with USPG.<sup>79</sup> The final group of recipients were the dioceses of Anglican churches in the South who received the Society's existing sponsorship scheme aimed at training potential church leaders. If each context were to respond positively to the offer of residential training from USPG, the result would be a broader spectrum of Anglican traditions represented in the College of the Ascension. It would also assist the Society to maintain the existing role of the college for training missionaries and increase the international diversity of the community. The broader representation of students would reflect principle of 'Mission in Six Continents' in the membership of the college community.

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<sup>79</sup> By inference, these dioceses included those with strong historical links to CMS. However as Crowther Hall were not pursuing a policy which embraced international students, USPG was not competing with CMS policy.

## Conclusion.

This chapter examined the extent to which the decision to broaden the community of the College of the Ascension to receive students from any part of the Anglican Communion was influenced by the concept of 'Mission in Six Continents'. By the late 1960s this concept had established itself in the ecumenical thinking of the World Council of Churches and was beginning to impact the way that churches world-wide were understanding the purpose of Christian mission. Instead of the desire to expand ecclesial administrations and to organise mission around the development of church structures, 'Mission in Six Continents' was based on the *Missio Dei*, the significance of which is described by David Bosch:

*Missio Dei* has helped to articulate the conviction that neither the church nor any other human agent can ever be considered the author or bearer of mission. Mission is, primarily and ultimately, the work of the Triune God, Creator, Redeemer, and Sanctifier, for the sake of the world, a ministry in which the church is privileged to participate. Mission has its origin in the heart of God. God is a fountain of sending love. This is the deepest source of mission. It is impossible to penetrate deeper still; there is mission because God loves people.<sup>80</sup>

'Mission in Six Continents' was concerned with the activity of God, rather than the Church, in every corner of the globe. The whole Church participates in God's mission on a basis of equality and with primary responsibility in the local context. It was no longer appropriate, in ecclesiology or missiology, to see churches in a hierarchical relationship with each other in mission: 'elder' and 'younger' churches; 'mother' and 'daughter'; and 'older' and 'newer' churches. This had been recognised by the Anglican Congress in 1963:

In a changing world the Anglican Communion has itself changed greatly. There was first the change from a Church in the British Isles to a family of Churches all over the world. There is now the change in the character of this family, as we cease to think of some of our 'Anglican Churches' as "mother" Churches (i.e. England and USA) and of others as "missionary" or "dependent" or "younger" and come to think of them all as equal in authority and responsibility, serving one another as they serve God and humanity in a single missionary task.<sup>81</sup>

As equal participants in God's 'Mission in Six Continents', there could be no place for distinctions based on inequality of value.

This important aspect of Partnership in Mission contested the traditional understanding

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<sup>80</sup> Bosch (1991), page 392.

<sup>81</sup> The Archbishop of Canterbury, Michael Ramsey, in the Foreword to Bayne (1963), page vii. Brackets mine.

of the Western missionary movement that was allied with the European colonialism of the eighteenth and nineteenth centuries. During this period, newly planted churches in the South were frequently conceived as ‘younger’ versions of the denominations represented by the missionaries responsible for the early development of these congregations. In the Anglican Communion, the Church of England assumed the role of a ‘Mother Church’ to its children: the growing number of Anglican dioceses and provinces of the Anglican Communion.<sup>82</sup> To succour its Anglican children, missionaries were sent to nurture their growth and oversee their welfare. Mission, as the propagation of the Gospel, was frequently identified with the preservation and development of Anglican church structures. It was through the Church that mission was accomplished.

‘Mission in Six Continents’ challenged unilateral movements from the historic western churches to churches in the South that did not involve reciprocity. Rather, mission was to be multi-directional, with the possibility that Christians could move in any direction across and among churches to participate and engage in mission. In the local context this was creating new opportunities to explore ecumenical relations with each other as common participants in God’s mission.

It is against this emerging understanding and practice of ‘Mission in Six Continents’ that we can now offer an assessment of the degree to which these Partnership in Mission principles effected the decision to broaden the character of the College of the Ascension as a community of people in training for mission. The evidence considered in the chapter indicates that USPG and the College of the Ascension staff were aware of the new thinking about mission, and sympathetic to implementing it in the life of the College. At the same time, the evidence of the chapter indicates the Society was burdened by its own history and ethos as an agency of the Church of England for the training and sending of British missionaries to work with churches overseas.

The tension between the concept of Partnership in Mission, as represented by the phrase ‘Mission in Six Continents’, and the historical role of the Society was exacerbated by the increasing financial problems that beset the Society during the 1960s as a result of a decline in Britain of funding and volunteers for missionary work. This does not lead to the conclusion that British people were less interested in engaging in mission or global issues: on the contrary, the growth of the development charities with financial and volunteer support from the British public indicates an expanding commitment to international aid and a desire of Christians to pursue a vocation of service with development agencies. In the absence of definitive evidence in the archives that have been examined in this research, one is left to speculate about the extent to which new

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<sup>82</sup> Campbell McLeod (1946), page 332.

ecumenical thinking about mission may have contributed to this shift of support from missions to charities among members of the churches. Faced by this problem, the Society tended to give priority to retaining its historical identity as an agency that supported churches in the South by means of sending to the exclusion of receiving.

The tension between Partnership and the historical role is illustrated in various ways in this chapter, especially through the failure of the merger talks between the USPG and CMS. Their inability to agree to co-operate in the formation of a single missionary training college brought into question the commitment of each of their governing bodies to mutuality in mission. Although the principle of co-operation was affirmed, in practice it proved impossible to implement. A single Anglican college would have symbolised the willingness of these two Anglican societies to bring their respective traditions together as a common resource for missionary training. The outcome, which was the establishment of two separate Anglican colleges in Selly Oak, suggests that each were as concerned to perpetuate distinctive historical traditions as to experiment in a merger that was potentially enriching for both traditions.

One of the positive results of the failure to co-operate in a single college, evident in contemporary discussion documents in the USPG archive, was that USPG staff appreciated more fully the ecumenical and international value of the College of the Ascension. It had already become an international community through the residency of its students from different parts of the world who were admitted to courses in the Selly Oak Colleges or the University of Birmingham. The decision to recruit students to the College directly from churches across the world-wide Anglican Communion confirmed the Society's value of an international community. However, this was only one step toward implementing Partnership in Mission principles. It served to fill the College's residential places, and to enhance the multi-cultural character of the College's community. The evidence examined in this chapter suggests that the College was less successful in bringing about creative interaction between European missionary candidates and Anglican students from the South in mission training. This was due to the fact that the training programmes were provided through the centralised Training in Mission Semester in Selly Oak.

The examination of the Training in Mission Semester in this chapter leads to the conclusion that the Semester's commitment to 'Mission in Six Continents' principles, though real in theory, was inhibited practically by the continuing pressure of European missionary societies for the training of their western personnel for missionary assignments in the South. This tension between these two groups of students in the Training in Mission Semester replicated the tension already noted within USPG. Thus, it must be concluded that USPG's confidence that British and international students in the College could experience 'Mission in Six Continents' through the integrated Selly



Oak programme was somewhat misplaced. The unspoken reality, in the case of both the USPG and the Training in Mission Semester, is that both, albeit for different reasons, had a vested interest in perpetuating the process of sending missionaries overseas.

If the Selly Oak environment of the College of the Ascension was less than successful in terms of what it could offer in the Training in Mission Semester, it did provide a diversely ecumenical community in which Anglicans drawn from across the Anglican Communion could engage with Christians from other traditions. This is where the difference lay between the former central college of the Anglican Communion, St Augustine's in Canterbury, and the College of the Ascension. While St. Augustine's had provided a valuable inter-Anglican experience for Anglicans from different parts of the world-wide Communion, the College of the Ascension could, in the hope of its staff, re-create this with the qualitative difference that Anglicans could interact with other Christian traditions in the ecumenical mix of Selly Oak.

While this provides evidence that USPG staff were thinking in terms of 'Mission in Six Continents', the archives show that neither the Headquarters' staff nor the College staff saw it necessary to develop organised consultation with churches in the Anglican Communion in the South. The training needs of these churches were assumed, without their views being formally solicited. The fact is that, despite the decision to open the College to international Anglican recruitment, in the ensuing years relatively few students from other parts of the Communion took up the offer to come to the College.

The lack of consultation with Anglicans in the South was contrary to Partnership principles and indicates that the influence of Mission in Six Continents was partial, or even periphery, in the decision to broaden the College community. USPG's decision to open the College of the Ascension to students from any part of the Anglican Communion points as much to a need to secure new means of financial solvency and to maintain its role of preparing missionaries, rather than a response to the expressed needs of churches in the South and an aspiration that churches share their resources in reciprocal ways.

**BACKGROUND PAPERS RELATING TO TEXT TWO: THE DECISION TO RECEIVE  
STUDENTS FROM ANY PART OF THE ANGLICAN COMMUNION.**

**[Paper 1]:** Minutes of USPG Council: **19-20 May 1969.**

*This meeting "fully endorsed the principles and policy inherent in the recommendation" of TEXT TWO.*

**[Paper 2]:** Minutes of the Appointment and Training Committee of USPG: **18 March 1969.**

*This meeting discussed the future of the College of the Ascension. TEXT TWO originates from these minutes.*

**TEXT TWO:** *"The Committee recommends that the College of the Ascension should continue to function as at present, but that in addition USPG, after ascertaining that such a decision would be welcome, should let it be known that it is willing to receive students at the College of the Ascension (in particular to work in the Centre for Training in Christian Mission and its semester) from any part of the Anglican Communion."*

**[Paper 3]:** Proposal for the Appointment and Training Committee of USPG: **25 February 1969.**

*This report contains a draft resolution for the meeting of 18 March 1969 [Paper 2].*

**March 1969: USPG implements a new committee structure.**

**January 1969: the inauguration of a Training in Mission Semester, Selly Oak.**

**[Paper 4]:** Minutes of the Meeting of Review Group: **20 December 1968.**

*USPG staff consider various options for the College.*

**[Paper 5]:** Background paper on the future of the College of the Ascension: **2 December 1968.**

*This report was written jointly by: USPG Finance and Administration Secretary, and the Appointment and Training Secretary. It outlined choices relating to the future of the College for the Review Group.*

**[Paper 6]:** Minutes of the USPG Candidates Committee: **5 November 1968.**

*This meeting recommended that discussions concerning the future of the College of the Ascension should include a financial assessment of maintaining the college.*

**March to October 1968: USPG and CMS explore the option of shared missionary training.**

**July 1968: Lambeth Conference.**

**1967: Closure of St. Augustine's, Canterbury: the Central College for the Anglican Communion.**

**March 1967: A single Candidates Committee replaces the Men and Women Committees.**

Table 2. Background papers relating to TEXT TWO: the decision to receive students from any part of the Anglican Communion.<sup>83</sup>

<sup>83</sup> Papers 1, 2 & 6: PH [PCC]; and Papers 3, 4 & 5: PH [TF 1063].

## Chapter Three: The Calling and Sending of USPG missionaries.

### Introduction.

This chapter aims to assess the influence of Partnership in Mission principles in the Society's selection and training of missionaries. In February 1974 a USPG working party presented a report entitled *Calling and Sending*. This contained proposals that sought to strengthen the Society's policy and procedures for missionary selection and training, and included an enhanced role for the College of the Ascension in the assessment of missionary candidates during their college residence. The chapter will take note of the fact that while the *Calling and Sending* report was "received and considered" by the Society's General Committee, it was not formally adopted, and its recommendations remained no more than proposals that the Society would take into consideration in the subsequent developments of its procedures of missionary selection and training.

The terms in which USPG General Committee accepted the *Calling and Sending* report are clearly stated in the following minute of a meeting in May 1974. It will be referred to in this chapter as TEXT THREE, and reads as follows:

Received and considered the *Calling and Sending* report of the working party on the Selection, Training and Commendation of Missionaries...

...Agreed at the request of the Chairman of the working party, that the words 'quality of the people required and' be deleted from line 16 of paragraph 1 of the Report.

Received a report on the Selection Conference held on 18-20 February 1974. Took note of a memorandum by staff dated 22 April 1974 setting out some preliminary notes on the Report of the working party.

Resolved:

(i.) that the General Committee accepts the report with gratitude and discharges the working party, placing on record its thanks to members for their labours;

(ii.) that it commissions the Appointment and Training Committee, in conjunction with the Secretary and Senior Staff (a) to evolve practical procedures for experimental implementation of the recommendations, and (b) to report back to General Committee any difficulties that are encountered in relation to costs, timing as it affects final placement decisions, Archbishops' Board of Examiners, and the needs of the

calling dioceses.<sup>1</sup>

*Calling and Sending* was therefore accepted on an “experimental” basis. A task of this chapter will be to examine how USPG experimented with new procedures in the selection and training of missionaries, and the role that the College of the Ascension played in the experiment. The investigation is facilitated by the fact that an informal assessment of progress with *Calling and Sending* was written in 1977 by the then retiring Appointment and Training Secretary who had convened the working party that produced *Calling and Sending* in 1974. Although this is in the nature of a personal assessment, the 1977 document offers a detailed and perceptive critique of both the original *Calling and Sending* document, and progress in implementing some of its recommendations.

While the chapter focuses on the period between 1974 and 1977, discussion of *Calling and Sending* will take account of the process of preparing the report prior to its presentation to the General Committee in May 1974. This will include a review of the consultation process undertaken by the working party in their review of selection and training policy. *Calling and Sending* will also be considered in light of two important conferences in the second half of 1973, each of which were important in the development of Anglican and ecumenical thinking about Partnership in Mission. The first of these was the Anglican Consultative Council (ACC) that met in Dublin in July 1973, and initiated a ‘Partners in Mission’ consultation process among member churches of the Anglican Communion world-wide. The second was the Bangkok assembly of the WCC’s Commission on World Mission and Evangelism (CWME) in December 1973. This re-affirmed the earlier CWME emphasis on ‘Mission in Six Continents’ which understood churches throughout the world as equal participants in the Mission of God (*Missio Dei*). Without fully endorsing the contemporary discussion about a possible moratorium on western mission, Bangkok (1973) proposed ways of dismantling patterns of dominance and dependency between churches in the West and the South. The chapter will explore the degree to which the missiological thinking in ACC and CWME is evident in the recommendations of the *Calling and Sending* report.

Bearing the possible influence of the ACC and CWME conferences in mind, the chapter will focus mainly on the several categories used in *Calling and Sending* to define the nature of a missionary, and to set out recommended ways of selecting and training missionary candidates. The aim will be to assess the degree in which *Calling and Sending* proposals reflected Partnership in Mission principles, and the degree in which

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<sup>1</sup> PH: ‘General Committee’ (1.5.74.) [PCC]. Italics mine.  
*Calling and Sending*, Table 3, Paper 3.  
*Report on the Selection Conference* (18-20.2.74.): this report was not present in the relevant archives.  
*Memorandum by staff* (22.4.74.), Table 3, Paper 2.

the Society's practice of missionary selection and training reflected ideas contained in *Calling and Sending*.

On the basis of the evidence to be examined, it will be concluded that, despite its aspiration to develop criteria for selecting and training of missionaries that would affirm Partnership in Mission, USPG's policy over the years in question was determined more by pressures to continue the pattern of sending missionaries in a one-way direction to churches in the South, than by willingness to experiment with new forms of missionary selection and training in light of Partnership principles.



### **3.1. The Background to *Calling and Sending*.**

#### **3.1.1. The Pastoral Care Group.**

The origins of the *Calling and Sending* report lie in the work of a USPG Pastoral Care Group formed in March 1969 to care for USPG missionaries. The group's responsibilities included dealing with cases of relationship breakdown between missionaries and the Churches in the South where they worked. In 1972, as the Pastoral Care group sought to find ways of reducing the incident of breakdown, discussion turned to examining the selection procedures for potential missionary candidates as a means of ensuring the appropriate people were appointed to missionary tasks.<sup>2</sup> The issue was taken up by the Appointment and Training (A & T) Committee which authorised a pilot group to consider the selection, training and commendation of missionaries.<sup>3</sup>

In November 1972, the pilot group proposed that USPG establish a panel of selectors to interview candidates, and that those selected should receive a broad mission training "in an open community alongside overseas nationals" and other Selly Oak students.<sup>4</sup> They also recommended strengthening the function of the Archbishops' Board of Examiners (ABE) in its role of commending candidates for missionary service on behalf of the Church of England.<sup>5</sup> To counteract the existing perception that the ABE was operating as an extension of the Society, the proposal was put forward that the ABE should convene towards the end of training at the College of the Ascension instead of being an element of the initial selection process.

#### **3.1.2. A Working Party.**

USPG's General Committee responded to these proposals in February 1973 by suggesting that the Society establish a working party to study the 'selection, training and commendation of missionaries'.<sup>6</sup> Three months later the terms of reference were agreed and these included reviewing the role of the ABE, the College of the Ascension's role in selection and training, and the pastoral care of missionaries offered by the Society.<sup>7</sup> Membership of the working party, although small in number, represented a breadth of interests: the chair of the group was the Secretary of the Board

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<sup>2</sup> Paper 1, page 2. The Group met from March 1969 to November 1973. The paper does not indicate the number of cases that were involved. The discussion concerning selection occurred following a change of staff in the Appointment and Training Division.

<sup>3</sup> PH: 'Appointment and Training Committee' (25.9.72.) [PCC].

<sup>4</sup> Paper 9.

<sup>5</sup> For a background to the ABE and its role within SPG and USPG see above: Introduction: the Society for the Propagation of the Gospel.

<sup>6</sup> Paper 8.

<sup>7</sup> Paper 7.

of 'Mission and Unity' of the British Council of Churches; an officer from the WCC Theological Education Fund; a returned USPG missionary from Malawi; a lay woman; a representative of the Church Missionary Society; the Principal of the College of the Ascension; and the Secretaries of USPG's A & T and Overseas Committees.<sup>8</sup> Meeting on a regular basis between July 1973 and February 1974, the working party aimed to present a report to USPG Council in June 1974.<sup>9</sup> The drafting and redrafting of their report began in earnest after October 1973 and the eighteen page report was presented to the Society in February 1974.<sup>10</sup> The report will hereafter be referred to by its title: *Calling and Sending*.

*Calling and Sending* was drafted during an interregnum of the USPG Secretary.<sup>11</sup> The incoming Secretary was appointed after the working party had completed its consultations. However, the new Secretary's initial comments on *Calling and Sending* were included, along with those of other USPG staff, and submitted to the General Committee on 1 May 1974.<sup>12</sup>

### 3.1.3. The Calling and Sending of missionaries selected by USPG.

*Calling and Sending's* most influential proposal was a new selection procedure for potential candidates based on interviews by a panel of selectors during a residential two-day conference. A trial selection conference was held in February 1974 and a report of the event was sent to the General Committee along with *Calling and Sending* in May 1974.<sup>13</sup>

Three years after the completion of *Calling and Sending*, the A & T Secretary vacated his post.<sup>14</sup> To provide an effective hand-over for his successor, a 27 page report was

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<sup>8</sup> Members of the Working Party included Revd. John Leake (Chair), Revd. Desmond Tutu (a member of USPG Council and its Appointment and Training Committee, working in London as the Africa representative of the WCC Theological Education Fund), Revd. Humphrey Taylor (Chaplain to Lincoln College after returning from work as a missionary in Malawi), Dr. Blofeld (a lay women who had worked in South Africa as a psychiatrist); and Miss Pritchard/Miss Beaver (CMS Candidates' Secretary). Revd. Tutu later became Archbishop of Cape Town and a Nobel Peace Prize Winner for his work during the Apartheid era within South Africa. He worked for the World Council of Churches' Theological Education Fund, based in London, from 1972 – 1974 before becoming Dean of Johannesburg in 1974. Revd. Taylor became USPG Secretary in 1984.

<sup>9</sup> Paper 6.

<sup>10</sup> Papers 3, 4 and 5.

<sup>11</sup> Rt. Revd. Ian Shevill departed as USPG Secretary in July 1973 to take up the post of Bishop of Newcastle, Australia. His successor, Revd. Canon James Robertson, took up appointment the following December. Robertson was working on the staff of the Church of England Board of Education with special responsibility for Church Colleges of Education and Teacher Education. He had previously worked in Zambia.

<sup>12</sup> Paper 2 and PH: *Internal memo from Canon Robertson to members of the Secretaries Advisory Group* (16.4.74.) [TF 3101]. The notes from USPG staff [Paper 2] includes the comments contained within this memo from Canon Robertson which outlines his initial comments on *Calling and Sending*.

<sup>13</sup> This report was not present in the relevant archives.

<sup>14</sup> Revd. Michael Hardy.

compiled detailing the progress of *Calling and Sending* from the work of the 1972 pilot group up to 1977.<sup>15</sup> The document provides valuable insight into *Calling and Sending* and a strong indication of the extent to which its proposals were being implemented. This enables a comparison to be made between the Society's policy before and after *Calling and Sending*. The overall selection and sending process can be broken down into five stages: the initial stage of response to an inquiry; the formal selection and interview stage through which an inquirer becomes a missionary candidate; the training and preparation of candidates within the UK; the organisation of a candidate's future placement within a church in the South; and the commendation of the Church of England through the ABE.<sup>16</sup>

### **3.1.3.1. Pre-1974.**

Prior to 1974, the A & T Secretary was responsible for interviewing potential candidates, negotiating placements and ensuring that candidates attend the ABE. The order of the stages depended on the availability of a suitable placement, as this affected the timing of training and attendance at an ABE. The Society formally accepted candidates after they had been interviewed by the A & T Secretary and attended an ABE. This confused the place assigned to the ABE in the process. Instead of clearly commending students for missionary service on behalf of the Church of England, the Society had begun to use the ABE for the purpose of informally interviewing candidates. The confusion between the selection and commendation tasks was further exacerbated by the fact that the monthly ABE usually took place in USPG headquarters in London, rather than in an independent venue identified with the Church of England. In 1972, fifty missionary candidates were approved by the ABE (in this confused role), of which twenty-four attended the College for training and, of these, twenty-one had postings arranged before commencing their training.<sup>17</sup>

### **3.1.3.2. *Calling and Sending*: new selection proposals.**

*Calling and Sending* proposed that the Society adopt a more formal approach to the inquiry stage of selection by visiting the inquirer's home and utilising standard interview forms.<sup>18</sup> It also recommended that the Society appoint a panel of selectors to meet with prospective candidates and their families in a residential setting for two days. This would take place preferably at the College of the Ascension rather than the Society's headquarters. The selection process would be separated from any decisions concerning future placement by inviting candidates to the selection conference before

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<sup>15</sup> Paper 1.

<sup>16</sup> Paper 2.

<sup>17</sup> Paper 3, paragraph 5 (e), page 4.

<sup>18</sup> Papers 1 & 3 do not indicate who would conduct home interviews. However, the likelihood was that this responsibility would fall to the Society's by Area Secretaries whose work was to represent USPG in the Anglican Dioceses of England, Wales and Ireland.

discussing placement with churches in the South. The intention was to reinforce the principle that candidates were first and foremost selected for a missionary vocation, rather than a specific placement. The selection interviews would focus on the question, “do you recommend this person for training, in preparation for work overseas as a missionary of USPG?”<sup>19</sup>

The requirement that candidates proceed with training prior to negotiating a placement would provide incentive for the tutorial staff of the College of the Ascension to be involved in the assessment of candidates during training. It was recommended that the Society delay confirming a candidate’s posting until the end of a term at the College. This created the opportunity for the Society to receive an assessment from the College concerning the candidate’s participation in training. A placement committee would then decide the appropriate posting with the candidate at the end of the training period.

*Calling and Sending* concurred with the pilot group that the ABE should fulfil its role of commending candidates for missionary service on behalf of the Church of England in a more meaningful way. This would be aided by candidates attending the ABE after their placement was finalised to maintain a strong boundary line between selection, training and sending procedures. To strengthen and clarify the ABE’s role as a representative body of the Church of England, the report recommended that the ABE should be held in a venue other than USPG headquarters and for its members to be elected through the Church of England Synod. This would reinforce the reality of missionaries being commended by the Church of England for work in another Church.

### **3.1.3.3. Post-1974.**

After 1974, the Society implemented *Calling and Sending’s* recommendations for new procedures at the inquiry stage, prior to the selection conference.<sup>20</sup> The Society also adopted the residential conference as its main instrument for selecting candidates. However, selection continued to focus more on evaluating the candidate’s suitability for a specific placement rather than on assessing their calling to a missionary vocation: a reflection of the reality that many candidates were leaving positions of work and their homes before attending the College of the Ascension for training. There was a natural reluctance on their part to commit themselves without gaining assurance of the availability of a suitable posting and destination. As early as the second selection conference, the selectors acknowledged that they were “interviewing for a job”, rather

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<sup>19</sup> Paper 3, page 11, paragraph 9(g).

<sup>20</sup> Paper 1, pages 13-14.

than selecting for training or a missionary vocation.<sup>21</sup>

Other key proposals in *Calling and Sending* failed to be implemented. As a consequence of arranging placements early in the selection process, the Society did not initiate the placement committee which had been proposed to meet candidates at the end of the first term of training at the College of the Ascension. More significantly, the ABE was held at the end of the residential selection conference and not towards the end of training, as envisaged by *Calling and Sending*. The primary reason for this step was that the Society's regulations stipulated that funds for the training of missionary candidates could not be released until the candidate was commended by the ABE for missionary service.<sup>22</sup> Failure to change the regulation meant that training grants for candidates continued to be offered only to those who had attended an ABE, with the result that the ABE had to be held at the end of the selection conference. This impediment and the organisation of placements prior to selection, effectively excluded the College of the Ascension from its proposed role in the assessment of candidate's suitability for a missionary vocation. Thus *Calling and Sending* was not entirely successful in its stated aim of providing a clearer role for the College of the Ascension in the training of missionary candidates.

During this period, the annual number of USPG missionary candidates was reducing. In 1976 the number fell to eleven, of whom eight attended the College of the Ascension.<sup>23</sup> A small number of candidates continued to leave Britain for their placements without receiving training at the College of the Ascension, although their proportion was decreasing considerably. Although the ABE was held immediately after the residential selection conference, its new place more accurately fulfilled the principle that USPG's missionaries were commended for service in the church by the Church of England.

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<sup>21</sup> Paper 1, paragraph 22. "After the second selection conference, 8-10 July 1974, the chair wrote to me, 'It seems inevitable (and not altogether undesirable) that at any selection conference a fair proportion of the candidates will be offering for a particular job, and that however single-minded we might try to be about selecting for training, the selectors are in fact interviewing first for a job, and secondly to discern the training needed for the job.' "

<sup>22</sup> Paper 1, paragraph 21.

<sup>23</sup> PH: *Recruitment and Training in 1976* [AF 96.018 Box 2 File 4].

The number of new missionaries commended for service overseas through USPG: 1972: 53 (18); 1973: 21 (6); 1974: 26 (7); 1975: 22 (7); 1976: 11(2). The number of spouses are in brackets.



## 3.2. The Anglican Consultative Council: Partners in Mission.

The aspiration to strengthen the role of the ABE was consistent with the work of the Anglican Consultative Council which sought to encourage church-to-church relationships. This section will explore the development of a 'Partners in Mission' consultation process by the Anglican Consultative Council (ACC) and discuss the interaction between this development and *Calling and Sending*.

### 3.2.1. 'Partners in Mission' (PIM) Consultations.

The second ACC met in Dublin in 1973 and proposed that each church or province of the Anglican Communion adopt a process of consultation entitled 'Partners in Mission'. This initiative followed a review of the MRI Directory of Projects initiated following the 1963 Anglican Congress in Toronto.<sup>24</sup> The ACC acknowledged that the concepts of MRI had become too closely identified with the Directory of Projects and that participating churches had adopted a 'shopping list mentality', whereby those who wanted assistance asked those who were perceived to have the money to give. The directory, instead of promoting equality, had perpetuated the division between givers and receivers. To find a way forward, 'Partners in Mission' sought to utilise regional structures to define the objectives and priorities of Anglican Churches and Provinces through a process of consultation between individual churches and a number of invited consultants.<sup>25</sup>

The first ACC, which met in Limuru, Kenya in 1971, distinguished between the concept of MRI and the directory of projects.<sup>26</sup> It was agreed that the concept of a family of churches sharing God's mission in the world through mutual relationships was a "sound basis for the development of policies and the assessment of methods in mission".<sup>27</sup> The aim was to enable individual projects, previously listed on the MRI directory, to be viewed in the light of the overall needs of a particular church or province. The support of missionary agencies was important due to the part they played in transferring resources of finance and personnel from the West to the South. The following statement, agreed at a Consultation of Missionary Societies in Connecticut in 1972, was pivotal to the development of the subsequent 'Partners in Mission' consultation process:

We are committed to an increasing effort to consult with each other in

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<sup>24</sup> See sections 1.3.1. and 2.2. The ACC was the first elected body for the Anglican Communion to include lay representation. Each Anglican Province was represented by two or three members. This resulted in an even balance of delegates between the West and South. One in three members were lay people. Consequently the ACC was the first pan-Anglican forum where the majority of its members were not the male white clergy of the West.

<sup>25</sup> ACC 2 (1973), pages 53-59.

<sup>26</sup> ACC 1 (1971), page vii. The first meeting of the ACC was held outside the West as a tangible sign that the council intended to be representative "of equal partner Churches in the Body of Christ".

<sup>27</sup> ACC 1 (1971), page 47.

order to co-ordinate grants, personnel support, service projects, and our strategic planning. We make this commitment to each other in the conviction that mutual responsibility and interdependence requires of us – and we believe of other missionary societies as well – that we support the growing partnership of dioceses and Provinces throughout the Anglican Communion, and ecumenical collaboration, with an equal partnership and collaboration on the part of the missionary societies.<sup>28</sup>

By 1972 the number of provinces in the Anglican Communion had grown to nineteen.<sup>29</sup> By the strategic use of the administrative structures of these provinces, the ACC had the opportunity to co-ordinate the planning of programmes between the dioceses in each Province. To test the potential of this opportunity, the ACC organised two experimental consultations prior to its next meeting of the ACC in Dublin.<sup>30</sup> As a result of their success, and to enable the MRI concept to be realised more fully in the Anglican Communion, the ACC adopted the administrative unit of the Province as the regional instrument for developing consultations through the ‘Partners in Mission’ process. At the ACC 2 in 1973 some important working principles which formed the basis of the ‘Partners in Mission’ proposals were elucidated:

...The emergence everywhere of autonomous churches in independent nations has challenged our inherited idea of mission as a movement from ‘Christendom’ in the West to the ‘non-Christian’ world. In its place has come the conviction that there is but one mission in all the world, and that this one mission is shared by the world-wide Christian community.

The responsibility for mission in any place belongs *primarily* to the church in that place. However, the universality of the gospel and the oneness of God’s mission mean also that this mission must be shared in each and every place with fellow-Christians from each and every part of the world with their distinctive insights and contributions. If we once acted as though there were only givers who had nothing to receive and receivers who had nothing to give, the oneness of the missionary task now make us all both givers and receivers.<sup>31</sup>

During the next decade and beyond, this statement provided a blueprint for the Anglican Communion to understand, interpret, and apply Partnership in Mission. It brought together the essential elements of both the MRI report and ‘Mission in Six Continents’. It emphasised the need for mutual relationships within the Christian community (MRI)

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<sup>28</sup> ‘Consultation of Missionary Societies’, Greenwich, Connecticut (1972), in ACC 2 (1973), page 54. PH: *Interim report of the Grants Policy Group* (21.12.72) [TF 114]. The Consultation in Greenwich was attended by the USPG Secretary, Bishop I. Shevill.

<sup>29</sup> Howe (1985), pages 42-43. See Appendix Two.

<sup>30</sup> ‘Consultation of Missionary Societies’, Greenwich, Connecticut (1972), in ACC 2 (1973), page 54. PH: *Interim report of the Grants Policy Group* (21.12.72.) [TF 114]. The consultations took place in the West Indies and Japan during March and April 1973. The Revd. G. Braund, Overseas Secretary of USPG, was a member of the organising task force for the consultations.

<sup>31</sup> ACC 2 (1973), page 53. Italics original.

and acknowledged that there is only one mission in the world (*Missio Dei*). The statement established two important principles for the foundation of the consultation process: responsibility for mission in each locality belongs primarily to the church in that place; and each church has a responsibility to share that mission with fellow-Christians from other parts of the world.

To link these principles together, the ACC 2 recommended that each Anglican Province organise a 'Partners in Mission' consultation aimed at establishing priorities for mission within the Anglican church in their region. To assist this process each Anglican Province would invite people from other Anglican Provinces to join them as 'partners'. It was proposed that the consultation should focus on an event involving representatives from each diocese within the region, and that a small group of 'partners' should become 'co-responsible' with the province in setting objectives and priorities for mission. After 1973 the initials of MRI were replaced by the initials of 'Partners in Mission' (PIM) in the language of texts within the Anglican Communion, thus marking a break from a directory of projects to a process of joint consultation between churches of the Anglican Communion.<sup>32</sup>

### **3.2.2. Church to Church relationships: *Calling and Sending*.**

In its introduction, *Calling and Sending* acknowledged the working principles of the 'Partners in Mission' process outlined above. However, meeting so quickly on the heels of the 'Partners in Mission' report, the working party could only anticipate the possible ramifications of the consultation process. *Calling and Sending* did however allude to the implications of the ACC 2 report for the selection and training of missionaries:

a) It means that the role of the Society in preparing people for mission is much wider than merely training for work overseas. It includes the preparation of overseas personnel for mission in their country, and also the preparation of people for mission in this country.

b) It means that the development of relationships between the Church in one part of the world and another is increasingly to be undertaken through consultation between the official synods of the Church. The implications of the Dublin proposals still have to be worked out in the Church of England, and it is clear that the missionary societies will have a part to play in this.<sup>33</sup>

The inclusion of these two paragraphs in the report served to highlight the tension between the Society's existing practice of selecting and sending missionaries and the development of the PIM consultation process. The first paragraph resonated strongly with 'Mission in Six Continents' and the theological understanding of one mission in all

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<sup>32</sup> ACC 2 (1973), pages 53-59.

<sup>33</sup> Paper 3: *Calling and Sending*, pages 2-3.

the world (*Missio Dei*). It implied that preparation for mission involved training people regardless of their place of origin or their destination within the world-wide church. This was consistent with USPG's 1969 decision, outlined in the previous chapter, to receive students from any part of the Anglican Communion. However, the main emphasis of *Calling and Sending* was limited to the discussion of recruiting British-based personnel to work in the South. It did not explore the possibility of broadening its remit of selecting missionaries to those being sent by churches other than the Church of England.

This demonstrated that the traditional role of USPG as a missionary agency of the Church of England was in tension with the development of a pan-Anglican role for the Society. On one hand the Society was willing to broaden its representation of students from across the Anglican Communion at the College of the Ascension, yet on the other hand, the movement of missionaries was largely restricted to candidates willing to be sent by the Church of England. *Calling and Sending* did not explore the possibility of supporting the movement of missionaries in new directions, for example from the South to the West, or South to South. This indicates that *Calling and Sending* did not recognise this tension, instead maintaining a focus on proposals consistent with the Society's historic roots in the Church of England.

The Society's response to ACC's request to work through the official channels of churches was also allied to its place within the Church of England. The PIM Consultations were intended to develop mutual sharing between churches, rather than between agencies and churches. Hence, the ACC 2 indicated that:

the present procedures of mission boards and societies will need to be modified by the proposed consultative style. Bilateral relationships will be replaced by co-ordinated action.<sup>34</sup>

This challenged the practice of societies who were transferring resources of finance and personnel directly to projects and congregations unilaterally without reference to the official structures of their churches. USPG was already demonstrating its commitment to multilateral relationships in relation to sending missionaries through its policy of requesting the Church of England to commend candidates through the ABE.<sup>35</sup> In recruiting and sending a missionary, the Society was engaged in a process which required the agreement of three parties: USPG, the Church of England and the Church receiving the missionary. Consequently, the ACC's proposals were an endorsement of the long-standing practice of the Society to the process of commendation through the ABE.

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<sup>34</sup> ACC 2 (1973), page 57.

<sup>35</sup> Dewey (1975), page 47. This principle had been established as early as 1829 and the ABE was inaugurated in 1946, see the Introduction: the Society for the Propagation of the Gospel.



### 3.3. The CWME, Bangkok, December 1972 – January 1973.

An integral part of the review process undertaken by the *Calling and Sending* working party was the recognition that the Society should establish selection criteria to assess the suitability of candidates for a missionary vocation. Of immediate relevance to this debate was the work of the 1972/73 Commission on World Mission and Evangelism (CWME) which met in Bangkok. Although the background papers listed in Table 3 do not refer directly to the Commission at Bangkok, a representative of the Society attended the conference and there is supporting evidence to show that USPG was aware of the conference and of the issues raised.<sup>36</sup> In June 1974, the USPG Secretary recognised that the Bangkok CWME:

may well have profound effects upon the relationships between the Church of England and the other churches of the Anglican Communion in the days ahead.<sup>37</sup>

The international assembly in Bangkok was the first gathering of the CWME since Mexico in 1963.<sup>38</sup> Although the assembly did not overtly discuss the subject of

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<sup>36</sup> i.) PH: 'The Home Committee' (7.1.71.) [PCC]. This committee discussed a paper published by the Conference of British Missionary Societies (CBMS) by R.K. Orchard, entitled: *Missionary Bodies: still open channels for God's Mission?* The committee discussed the role of the expatriate and the possible withdrawal of missionaries from the Church overseas: a central issue within the CWME in Bangkok.  
ii.) PH: *The minutes of the standing committee of CBMS* (June 1971) [File TF845]. This meeting of the CBMS standing committee examined the 'donor-dependent relationships' between churches in the West and the South based on a discussion of Orchard's paper. The presence of these minutes within an USPG archive file concerning the selection of missionaries point to the Society's awareness of this debate.  
iii.) PH: *A preliminary memorandum from Home Division to the Working Party on the Selection, Training and Commendation of Missionaries* (No date) [TF 3101]. This submission from USPG's Home Committee to the *Calling and Sending* Working Party referred to the CWME in Bangkok.  
iv.) *Network* No. 14 (July-August 1973). This edition of USPG's magazine refers to a consultation organised by the Overseas Committee of USPG with delegates of the ACC prior to the Dublin meeting in July 1973. The consultation discussed whether expatriate missionaries were a help or a hindrance to the church's development of self-identity and moratorium, in particular they discussed the attributes that missionaries should possess and if the training at the College of the Ascension in Selly Oak could be done better in the 'receiving' church. The discussions correlate with the issues raised at Bangkok and within the CBMS.  
v.) ACC 2, pages 47-53. A section of the ACC report is devoted to theological issues arising from CWME at Bangkok. The issues are discussed under three headings: peoples of other religions and cultures; the society in which we live; and the need to be renewed for effective evangelism. This indicates that the CWME at Bangkok was given a high profile within the Anglican Communion.

<sup>37</sup> PH: *Report to the Annual Meeting of Incorporated Members by the Secretary of the Society* (26.6.73.) [AF 96.018, Box 3, File 1].

<sup>38</sup> *Bangkok Assembly* (1973), pages 3 and 65. The Assembly of the Commission on World Mission and Evangelism of the World Council of Churches met in Bangkok, Thailand on 31 December 1972 and 9-12 January 1973. The Assembly was held in conjunction with a Conference on the subject of 'Salvation Today', held in Bangkok from 29 December 1972 to 8 January 1973. The Conference included all the delegates to the Assembly, plus about one hundred invited guests. Therefore, the Conference and the Assembly became an integral part of each other and will be understood in this chapter as two aspects of the same event.

The title, 'Salvation Today', was chosen as the conference theme as a response to the theological debate which emerged at the 1968 WCC Assembly in Uppsala. The aim was to reconcile two dimensions of salvation: individual salvation expressed through personal conversion and corporate salvation expressed through social responsibility.



missionary selection and preparation, two subjects emerged with important implications for selection criteria and the training of missionaries: the context of mission and relationships between churches.<sup>39</sup>

### 3.3.1. Mission in Context

Bangkok discussed ways in which the local context should influence churches' participation in mission. It was felt that "Western missions" had often "ignored or condemned" the culture of those receiving the Gospel. Consequently, those converting to Christianity were receiving a theological understanding of salvation primarily influenced by the Western cultural context. The self identity of churches in the South was often measured against Western values, as opposed to values with a stronger local and cultural significance.<sup>40</sup> In certain situations, such as the institutional racism of South Africa, this issue had come to the fore as Christians sought to understand salvation from within a context of political oppression. The received theology from the West had not proved adequate for this task. What was needed in its place was a contextual theology since:

proper theology includes reflection on the experience of the Christian community in a particular place, at a particular time. Thus it will necessarily be a contextual theology; it will be a relevant and living theology which refuses to be easily universalised because it speaks to and out of a particular situation.<sup>41</sup>

It was also argued that Western Christian organisations were continuing to impose Western culture by showing an indifference to the local indigenous cultures in which they worked. This had the effect of stifling the self identity of churches in the South. To counter this, missionary agencies should:

evaluate critically to what extent and in what ways their patterns of missionary engagement reflect cultural imperialism or involve indiscriminating cultural imposition on churches with which they are related, and what are the consequences for the selfhood, identity and

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<sup>39</sup> David Enderton Johnson (Ed.) (1975) *Uppsala to Nairobi, 1968-1975* 'Report of the Central Committee to the Fifth Assembly of the World Council of Churches', SPCK, London, page 83.

<sup>40</sup> *Bangkok Assembly* (1973), page 73. Most especially in countries where White racism had become a tool for the political oppression of Black Africans, for example, South Africa and Mozambique.

<sup>41</sup> *Bangkok Assembly* (1973), page 74. The report refers to "Black theology which tries to make sense of the particular black experience of suffering and oppression from white racism, in the light of God's revelation in Jesus Christ". During the 1970s, contextual theologies, demonstrated by Black theology became increasingly important, both for the contexts that they represented and the wider theological communities. In relation to Black theology, Cone (1969) was relevant, and for the Liberation theology which emerged from Latin America, the work of Gutierrez (1973) was seminal. For a survey of contextual theologies: Witvliet (1985).

The Western Church was encouraged to find ways of critically assessing its interaction with churches in the South, in order to shed attitudes of cultural superiority. The assumption that salvation could be applied and understood in the same way in every situation was strongly challenged. For theology to be “living”, it should relate to the local context, while remaining mindful of the universal dimension of Christian faith. Mission should dialogue with the particularities of each and every context. To ignore this would be to perpetuate Western domination and the continued dependency of the South at the expense of indigenous identity.

### **3.3.2. Relationships in Mission.**

The debate on culture and context had implications for relationships between churches engaging together in mission. Bangkok questioned fundamentally how the churches in the West could develop their relationships with Christians in the South. To some extent this was a response to a debate within the wider church about a proposed moratorium on the sending of Western finance and personnel to the churches of the South.<sup>43</sup> Bangkok debated a proposition that Western missionaries should withdraw from the South for a period to give space for churches to discover their identity. The proposal was based on the argument that the mere presence of Western missionaries, and the culture they represented, inhibited the discovery or recovery of self-identity for churches in the South. However, the conference concluded that a moratorium was only appropriate if the initiative came from the South and its implementation held the prospect of a strengthened self-identity for the church in the South.

Bangkok recognised that the “reports of previous world and regional meetings” had

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<sup>42</sup> *Bangkok Assembly* (1973), page 25.

Selfhood had been the subject of a study, ‘In Whole and In Part’, by the Conference of British Missionary Societies published in 1971. The study aimed to understand the universality of the Church and its expression through the selfhood of the church at a local level, with particular attention to the relationship of British missionary societies and Churches in the South. Although the study was prior to Bangkok, it anticipated this suggestion for a critical examination of cultural imperialism. The report affirmed that “a church be both local and universal” and that Churches should become interdependent. It also suggested that the ‘selfhood’ of a church becomes distorted when “part of the universal Church acts as if it can by itself represent the whole”. See George Hood ‘In Whole and In Part: Conclusions of a British Enquiry’, *International Review of Mission* (July 1972), pages 269-280. The report developed its understanding of selfhood from an earlier discussion by D.T. Niles (1962), pages 139-169. USPG had contributed to the questionnaires which formed the background to the report.

<sup>43</sup> The name frequently associated with beginning the debate on a moratorium was the Kenyan, Dr. John Gatu, the General Secretary of the Presbyterian Church of East Africa. Speaking in Milwaukee, USA, in 1971, he argued, “the time has come for the withdrawal of foreign missionaries from many parts of the Third World”. [John Gatu ‘Missionary Go Home’, *Church Herald* (5.12.71.), page 4.] The case for moratorium was also articulated by Emerito Nacpil ‘Mission, but not Missionaries’, *International Review of Missions* (1971), pages 356-362. In the debate concerning moratorium at Bangkok, there also was discussion of situations where Western missionaries might be identified with oppressive regimes, such as Mozambique where Roman Catholic White Fathers had withdrawn for this reason in 1971.

included discussion of the subject of partnership relationships between churches. Without citing examples, a gap between the content of previous statements and the continuing reality of relationships between the Churches in the West and South was acknowledged:

‘Partnership in Mission’ remains an empty slogan. Even where autonomy and equal partnership have been achieved in a formal sense, the actual dynamics are such as to perpetuate relationships of domination and dependence.<sup>44</sup>

This powerful statement recognised the disparity between the aspirations and the application of Partnership in Mission. Discussions about relationships between churches needed to be followed by changes which tackled the problems of domination and dependency.

Partnership was to be based on “a mutual commitment to participate in Christ’s mission in the world”. Various suggestions were put forward to help to apply the principle of mutuality.<sup>45</sup> For example, unilateral action by Western churches was deemed unhelpful, and mission agencies were encouraged to include representatives from the Church in the South in discussions which affected them.<sup>46</sup> In common with the ACC, bilateral relationships between churches in the South and mission agencies were discouraged. Whilst the ACC were mindful of multilateral Anglican relationships, Bangkok encouraged ecumenical co-operation at all levels, recommending “churches and mission agencies” to take decisions in consultation with others churches both within and between denominations.<sup>47</sup> It was recommended that mission agencies involve representatives on their governing bodies from the churches receiving their funds. To close the gap between the theory and practice of Partnership in Mission, churches and mission agencies would need to develop new ideas and strategies which encouraged greater sharing across international borders between Christians involved in mission.

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<sup>44</sup> *Bangkok Assembly* (1973), page 104.

<sup>45</sup> *Bangkok Assembly* (1973), page 104. Compare the Anglican ‘Partners in Mission’ ACC, Dublin, 1973.

<sup>46</sup> Bangkok attempted to explore how relationships could move from patterns of dominance and dependency, to mature partnership by examining its own CWME programmes.

These programmes included: (1.) Joint Action for Mission. This programme begun after the WCC Assembly at New Delhi, in 1961. It aimed to encourage local regions examine its needs for mission by surveying local need. The 1968 WCC Assembly in Uppsala recognised that inflexible church structures were a major obstacle to the programme. (2.) Education for Mission grew out of a need to prepare missionaries for a wider remit based on the assumption that it should include all who were involved in mission anywhere. (3.) Ecumenical Sharing of Personnel. This programme emerged after 1968 WCC Assembly in Uppsala in response to a request that the CWME work closely with the Commission of Inter-Church Aid, Refugee and World Service (CICARWS) of the WCC to develop procedures to facilitate the exchange of personnel across international boundaries.

Also, see articles in the *International Review of Mission*: ‘The Ecumenical Sharing of Personnel’ (1970), pages 441-449 and Sang Jung Park ‘ESP-through a kaleidoscope’ (1973), pages 478-484.

<sup>47</sup> *Bangkok Assembly* (1973), page 106.

The previous chapter noted a widespread uncertainty about the role of the missionary at the end of the 1960s.<sup>48</sup> This was partly due to the emergence of development agencies, such as Christian Aid, and new choices for those considering a vocation in the South. The CWME debates at Bangkok indicated the root causes of uncertainty ran deeper than those previously considered by USPG. It was not only the result of change in the patterns of missionary vocation, but a realisation that Western culture had been stifling the self-identity of churches in the South. Their consequential dependency on resources from the West hindered the development of mutual Partnership between churches. Many missionaries from the West were continuing to impose Western values, albeit unwittingly at times, especially by taking insufficient account of the local culture and context. This had implications for Western missionaries, in terms of their role and ability to relate to other cultures with due respect and sensitivity. Whilst a moratorium was not adopted by Bangkok as a universal solution to this problem, mission agencies were strongly recommended to find new patterns of relating with churches in the South, and to evaluate their actions in relation to issues of cultural domination and self identity.<sup>49</sup> Bangkok pointed to the need to build Partnership relationships between churches based on a common commitment to mission and that self-identity could only be realised through the mutual sharing of decisions, the exchange of personnel and wider ecumenical consultation.

### **3.3.3. *Calling and Sending: Consultation and Selection.***

The CWME Bangkok (1973) conference was of particular relevance to two aspects of USPG's policy concerning the selection and training of missionaries: consultation with other churches and organisations in the shaping of proposals in *Calling and Sending*, and the re-examination of selection criteria for missionary personnel.

The Bangkok report understood that "mature relationships between churches" could only develop through co-operation between Christians participating in God's mission, at a local level and between churches from different countries.<sup>50</sup> In relation to *Calling and Sending* USPG had the opportunity to consult with three main groups of churches or organisations: UK missionary agencies, non-Anglican churches in Britain, and churches

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<sup>48</sup> See section 2.2.

<sup>49</sup> Bangkok cited the Evangelical Community for Apostolic Action (ECAA) as an example of restructuring. Formerly the Paris Evangelical Missionary Society, since 1971, the ECAA was now a larger organisation representing churches in a number of countries. The vision for this change had developed as a result of the 1963 CWME in Mexico. Huibert Van Beek 'New Relationships in Mission – a critical evaluation', *International Review of Mission* (1992), pages 417-418: "Ever since (the formation in 1971), ECAA has been welcomed as the first significant breakthrough in the missionary relationships of the modern missionary movement." For a history of the formation of ECAA and a discussion of its work: Samuel K. Ada 'ECAA: from a missionary society to a community of churches in mission', *International Review of Mission* (1987), pages 505-520. The roots of the Paris Evangelical Missionary Society go back to 1819.

<sup>50</sup> *Bangkok Assembly* (1973), pages 104-105.



receiving missionaries selected by USPG. There is evidence that the working party consulted with the first two groups to find out how they selected and trained their missionaries. This involved consultations with the Methodist Church, the Conference of British Missionary Societies and the Church Missionary Society (CMS).<sup>51</sup> It was through such consultations that the working group recommended the adoption of the CMS procedure of residential selection conferences.<sup>52</sup> However, these consultations focused on selection and training procedures, rather than on more fundamental questions concerning the continued appropriateness of sending missionaries.<sup>53</sup>

The importance of engaging in consultation with the third group, churches in the South, was based on the principle that the responsibility for decisions regarding the mission priorities of each church belongs first and foremost to the local church. Thus the primary responsibility for decisions relating to the selection and training of missionaries belongs to the church *receiving* the personnel, who would share the responsibility with the sending church or organisation. An organisation's ability to provide resources was not a mandate to use resources without consultation. Unilateral decision-making by missionary societies ran counter to a recognition of the local church's responsibility.

The timetable for the *Calling and Sending* working party, however, made no provision for consultation with Anglican dioceses in the South. Instead they called for information from various sources, such as the Archbishops' Board of Examiners, but these were limited to Britain.<sup>54</sup> Although the working party members brought to the group a breadth of experience, the Society was asking them to contribute as individuals rather than as nominated representatives of the organisations with which they worked. Consequently, the one member of the group from the South was not formally representing his Church in South Africa, or the World Council of Churches with whom he was working. He had been nominated on the basis of his residency in the UK and membership of the A&T Committee.<sup>55</sup> Therefore, his advice to the working party had less authority than if he had been representing a Church in the South or the World Council of Churches. After completing the report, the Chair of the working party encouraged USPG's General Committee to consult further "with overseas dioceses on

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<sup>51</sup> Paper 6.

<sup>52</sup> The details of CMS's procedures were outlined in Appendix A of *Calling and Sending*.

<sup>53</sup> There was opportunity for USPG to participate in the on-going debate of these broader issues within two ecumenical forums: the Conference of British Missionary Societies and the annual Selly Oak mission consultations held for the sponsoring agencies of the missionary training colleges in Selly Oak.

<sup>54</sup> Paper 6 indicates that the Working party consulted with various USPG departments, other missionary societies (Methodist and CMS) and the Church of England Advisory Council for the Church's Ministry. PH: [TF 2987] contains written responses from five individual members of the British Church, and PH: [TF 3101] contains one written response from a USPG missionary.

<sup>55</sup> PH: 'General Committee' (1.11.72) [PCC]. Whilst working in London, Revd. D. Tutu was nominated by the Society to membership of USPG Council for four years. As a member of Council, he was further nominated to serve on the Appointment and Training Committee.



their needs and resources”.<sup>56</sup> That this was intended as an acknowledgement of omission thus far is confirmed by a later comment of the A&T secretary in 1977:

From a sense of urgency, probably misplaced, we set up our working party and got our recommendations without reference to the overseas partners, whether church leaders or serving missionaries.<sup>57</sup>

The opinions of the churches receiving USPG missionaries were not sought out and the proposals offered within *Calling and Sending* do not contain or reflect this valuable layer of insight.

Secondly, the issues arising from Bangkok had implications for the selection criteria of any organisation recruiting Western personnel for work in the South. Especially important in this respect was the balance between the emerging self-identity of churches in the South and the continuing influence of Western culture through missionary personnel. For Western missionaries to engage in ‘mature’ partnerships with the local Christians in their place of work in the South, there was a need to select candidates with the ability and willingness to relate as equals to the indigenous Christians of a given place. This would also necessarily involve respecting their culture and engaging in a critical evaluation of Western culture and colonial heritage. Partnership in Mission required Western missionaries working in the South to respect the responsibility of the local church in determining its own mission priorities. The assumed skill base required for missionaries to engage in mission needed re-evaluating in light of the increased likelihood that they would be working *alongside* the local church, rather than leading from the front. The extent to which *Calling and Sending* offered such an appraisal requires a more detailed analysis of the report, particularly in relation to the rationale used by the working party to determine the criteria for the selection of missionaries.

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<sup>56</sup> Paper 3, page (i.).

<sup>57</sup> Paper 1, par. 30. The A & T secretary was secretary to the Working Party and produced the first drafts of *Calling and Sending* for the group to discuss.

### 3.4. *Calling and Sending*: selection criteria.

Selection criteria emerged as a focal point for debate in the meetings of the working party.<sup>58</sup> A probable stimulus for this discussion was a desire to reduce the occurrence of breakdown in relationships between missionaries supported by USPG and the churches in which they worked, and to select candidates more capable of coping with the demands of working in a different culture and way of life in churches in the South. Prior to 1974 there was a lack of clarity concerning the criteria used by the Society to determine the appropriate qualities required for the role of a missionary.<sup>59</sup>

The review of the selection procedures led the working party to consider how to discern the underlying motivation of those applying to the Society for work as missionaries:

In analysing this (the motivation of candidates), we need also to have a theology of mission as a standard by which to judge their motives.<sup>60</sup>

The next meeting discussed the issue again:

Much deeper questions about the criteria of selection lay beneath the surface of this discussion (concerning the relationship of training to selection and commendation); and this may have taken the working party one step further towards meeting the challenge expressed at Cockfosters (the venue for the October meeting) by the Revd Humphrey Taylor when he said: “More important than establishing priorities or hierarchies of significance is this: ‘*What kind of person are we really looking for?*’ Until we know what kind of person we are looking for, I don’t see how we can begin to judge the point at which we seek to establish such things as motivation - in other words, are we at this moment discussing the design of forms, or are we discussing a more theological, philosophical question about what a missionary is?”<sup>61</sup>

The working party thus recognised the need to clarify the definition of a missionary in broader theological or philosophical terms before determining the details of the selection process.<sup>62</sup> An initial draft of *Calling and Sending* contained an “embryonic answer” to the question, “what kind of person are we really looking for?” The finalised

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<sup>58</sup> Papers 4 and 5.

<sup>59</sup> During informal conversations with a member of the Working Party [29 May 2000], the following point was made: ‘The background to *Calling and Sending* was that there was a feeling that USPG were not clear about the criteria they used in relation to selection – and there should be something in place – more like the ordination selection in the Church of England.’ (My paraphrase.) Frank Weston, then Principal of the College of the Ascension and member of the Working Party (now Bishop of Knaresborough).

<sup>60</sup> October 1973: Paper 5, page 1. Brackets mine.

<sup>61</sup> November 1973: Paper 4, page 1. Italics and brackets mine.

<sup>62</sup> Although the report does not clarify which forms were being designed, they related to the selection process, either as a guide for USPG staff to interview candidates or as a form for inquirers to fill in prior to interviews. In both cases, the choice of selection criteria would affect the choice of questions on the forms.

version of *Calling and Sending* provides a valuable insight into the working party's response to the question:<sup>63</sup>

We have found ourselves returning to the conviction that, despite many changes of emphasis, the work of a missionary remains a vocation. God is continuing to call men and women from this country, and charges His Church to send them out to serve in that same Church in another part of the world. As Canon Taylor writes, missionaries are part of the 'Christian International' – witnesses of the catholicity of the Church. They are not only sent as auxiliaries from one Church to another, but as representatives of different cultures and traditions, and the process of people moving around the world for Christian service is an essential part of any missionary strategy.

Thus, Calling and Sending are of the essence of mission, and the qualities required of one who is caught up in this process are the classical Christian qualities of love, faith, hope, obedience, willingness to suffer with the expectation of joy. When all is said and done, the task of the Society in selecting missionaries today is to discern and refine these qualities, 'to equip God's people for work in his service' and to ensure that they are fully supported in their discipleship by the resources of the Church, both here and overseas. This is the theological basis on which we have undertaken this work.<sup>64</sup>

*Calling and Sending* proposed that the Society should seek people who felt called by God to a missionary vocation. An attempt to assess a candidate's calling would thus be central to any selection process. Missionary vocation was understood in the traditional sense by the working party as the response of an individual to a call from God to go from one country to another.<sup>65</sup> This implied that the 'kind' of people the Society were seeking to recruit were those willing to be sent by the church in 'this country' to a church in another part of the world. By implication *Calling and Sending* excluded the notion that a Christian could be a missionary within their home country. The Society's policy of requiring candidates to receive the commendation of the Church of England reinforced the reality that the majority of missionaries selected by the Society had their

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<sup>63</sup> The Working Party in November 1973 [Paper 4] states: "Section 4 of the Draft Report, *Calling and Sending* (page 3 in first Draft) contains an embryonic answer to that question." In absence of a copy of the draft report, it has been assumed that it was similar to the final version of *Calling and Sending*. Although Page 3 of *Calling and Sending* does not include section 4, it does include a paragraph four which offers a close correlation to the issues concerning the kind of missionary required. Therefore, it will be assumed that the embryonic answer was contained in this fourth paragraph on page 3. In the absence of earlier drafts, it cannot be clear if the answer in the final report remained 'embryonic' or had reached a more conclusive form. However, the contents of the paragraph are congruent with the overall tenure of the report. Thus, even if the link between this paragraph and the Working Party's question was tenuous, nevertheless the paragraph provides a theological framework for *Calling and Sending*. Therefore, the paragraph will be examined because of its theological contribution to the report, as well as the link to the question, "what kind of person are we really looking for?"

<sup>64</sup> Paper 3, section 1, paragraph 4. Underlined statements were in the original text. The reference to Taylor relates to a quote used as a prologue to *Calling and Sending* [John V. Taylor (1966), page 68].

<sup>65</sup> Compare Ruth Rouse, *International Review of Missions* (1917), pages 245-257 and (1936), pages 250-258. In both articles, Rouse discusses a survey of a 'call to missionary vocation' in relation to 'motivation'.

home in the UK.<sup>66</sup>

The discussion of the inter-relationship between Western missionaries and churches in the South at Bangkok was relevant to *Calling and Sending* in light of the continuing policy of sending British missionaries to Anglican provinces of the South. To understand the relationship between the concepts contained in the Bangkok report and *Calling and Sending* will assist in assessing whether or not Bangkok influenced the Society's criteria for selecting Western missionary candidates for work in the South. Therefore, both reports will be examined in light of earlier ecumenical documents to determine the extent to which they reflect earlier notions concerning the selection and training of missionaries. Do the concepts contained in Bangkok and *Calling and Sending* resonate and express continuity with more traditional ideas concerning the sending of missionaries, or do they express ideas congruent with the 'Mission in Six Continents' concept? In examining earlier CWME reports to answer this question, three aspects of selecting and training will be examined: the foundation for defining a missionary; the categories used to describe missionaries; and the intended purpose of missionary preparation.

### 3.4.1. Missionary Definitions.

The primary focus of *Calling and Sending* was the selection and sending of missionaries from the Church of England to Anglican Churches in the South. This is confirmed in the opening sentence of the introduction to *Calling and Sending*:

The task of choosing, preparing and sending men and women from *this country* to work in the Church overseas is the traditional *raison d'être* of a missionary society, and we start with the assumption that this task will continue to be part of USPG's role in the immediate future.<sup>67</sup>

This approach resonated with the general expectation of the World Missionary Conference at Edinburgh (1910) that missionary service was a response to a call for a life-long or long-term missionary service by Western Christians who migrated to countries in the South to fulfil their vocation.<sup>68</sup>

Willingen (1952) defined missionary activity of churches as taking place both *within* and across national boundaries, with the traditional definition of crossing international borders being defined as 'foreign mission'. Whilst mission belonged to God, the missionary task belonged to the world-wide Church with local groups of Christians "as

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<sup>66</sup> The missionaries recruited by the Society often included Anglicans from Wales, Scotland and Ireland.

<sup>67</sup> Paper 3, Section I, paragraph 1. Italics mine.

<sup>68</sup> *Edinburgh World Missionary Conference* (1910), Vol. 5., pages 210-212.

God's ambassadors to the people in its immediate neighbourhood".<sup>69</sup> Willingen, in common with Mexico (1963), based their definitions on the understanding that a Christian presence was by this time established in almost every nation of the world. The principle of 'Mission in Six Continents' marked a shift away from a missionary movement of "professional, dedicated expatriate Christians" from the West to the South to one that involved "all Christians, in every country in every continent".<sup>70</sup> This change was reflected in the definition of a missionary proposed by the CWME at Mexico (1963) and adopted by SPG in its review of missionary training prior in 1965. Namely that a missionary is "the servant of the Church who leaves his own country or culture to proclaim the Gospel in partnership with the Church where it is already at work or with the purpose of planting the Church where it has not yet been planted".<sup>71</sup> The implication was that any Christian could participate in missionary activity by crossing a geographical or cultural boundary.

Bangkok (1973) followed the definition of missionary outlined at Willingen (1952) and Mexico (1963) by clarifying that the focus of the missionary call was to the world-wide church based on the unity of God's mission in the world (*Missio Dei*), with individuals responding as church members. When Bangkok encouraged churches to seek a "mature relationship" with each other, it was to be achieved through a "mutual commitment to participate in Christ's mission in the world".<sup>72</sup> The oneness of God's mission was the foundation for unity and partnership between churches.

USPG's regulations described a missionary of the Society as "one who has been sent out to serve Christ in a country other than his native land and has been placed on the list of the Society".<sup>73</sup> The rule, standing alone, indicated that the Society understood a missionary to be a 'foreign missionary' as defined at Willingen (1952). In practice also, the Society placed individuals on the missionary list only after acceptance by the Archbishops' Board of Examiners, acting on behalf of the Church of England. Thus the Society's practice was primarily to support missionary personnel whose 'native land' was Britain and who were willing to be sent by the Church of England to 'serve Christ'

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<sup>69</sup> *The Missionary Obligation of the Church*, Willingen, (1953), page 3.

<sup>70</sup> Editorial: 'Dropping the S', *International Review of Mission* (July 1969), page 141.

<sup>71</sup> *Minutes of the CWME, Mexico City* (1963), page 100. A tour of service was normally three or four years, followed by a furlough of approximately six months.

<sup>72</sup> *Bangkok Assembly* (1973), page 104.

<sup>73</sup> PH: *What is a missionary within the fellowship of USPG?* (14.3.74.) [TF 114]. The definition was incorporated into the regulations in 1969.



across a national border in the South.<sup>74</sup> The absence within *Calling and Sending* of any questioning of this approach points to a strong connection between the report and the traditional definition of a missionary expressed at Edinburgh (1910): a Western Christian working in the South. This stood in contrast with the CWME at Bangkok (1973) whose report was based on the theology of *Missio Dei*, and the principle of ‘Mission in Six Continents’, whereby the missionary task was open to all Christians willing to participate in God’s mission by crossing geographical and cultural boundaries.

### 3.4.2. Missionary Categories.

*Calling and Sending* used various categories to describe the qualities required of USPG missionaries. An examination of these categories and their relationship with the ecumenical reports can assist in interpreting *Calling and Sending*’s response to the question: what kind of person are we really looking for?<sup>75</sup> The categories fall into two broad groups of characteristics: work-related and personality-related.

Work-related characteristics described aspects of the missionary’s work, either by profession (doctor, nurse, teacher and priest); length of service (long and short term); or status (lay person, ordained, professional, male and female). In relation to length of service the ‘long term’ characteristic was often used collectively to describe all missionaries irrespective of their profession and status, for example the CWME in Mexico (1963).<sup>76</sup> *Calling and Sending* also referred to missionaries as a group of people called to the same kind of vocation without the distinction of profession, gender or clerical status. The exception to this broad band category was the reference to discussion of the recent development of the growing numbers offering to work in the South for less than one year. This group consisted mainly of doctors and students willing to provide travel costs and seeking an opportunity to broaden their experience of

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<sup>74</sup> PH: *What is a missionary within the fellowship of USPG?* (14.3.74.) [TF 114]. In reality, natives of Scotland, Wales and Ireland were eligible for inclusion on the list. At one time British born South Africans were eligible for inclusion on SPG’s lists. Although the practice had stopped, there remained a number on the list who had become citizens of South Africa and were not intending to return to Britain on retirement. The Anglican Church in South Africa was requesting USPG to review the situation. *Calling and Sending* is clear in its recommendation that only those who have been recommended by the ABE are placed on the Society’s list.

<sup>75</sup> *Concise Oxford Dictionary* (10<sup>th</sup> Edition) (1999).

“Kind: a class or type of people or things having similar characteristics in common.”

“Type: a category of people or things having common characteristics”.

<sup>76</sup> *Minutes of the CWME, Mexico City* (1963), page 100.

the world.<sup>77</sup> *Calling and Sending* proposed that the Society develop a “uniform policy” for selecting those from this ‘short term’ category, preferably by requiring applicants to attend a residential selection conference and undertake preparation of approximately three weeks at the College of the Ascension.<sup>78</sup>

The newly appointed Secretary and other senior staff within the Society, in responding to *Calling and Sending* for the General Committee in May 1974 [TEXT THREE], suggested further discussion was required in coping “with the complexity of persons, professions, circumstances and situations which the selection procedures serve”.<sup>79</sup> This indicated the Society was not entirely satisfied with *Calling and Sending*’s approach to the work-related characteristics based on one broad group of people with a common calling to a missionary vocation. *Calling and Sending* proposals included the principle that decisions regarding placement were to be scheduled following an adequate assessment of the candidate’s calling to a vocation. A primary question for consideration by the selectors in assessing a candidate would be “do you recommend this person for training, in preparation for work overseas as a missionary of USPG?”<sup>80</sup> In reality, however, the Society negotiated the majority of candidates’ placements before selection and this trend continued after 1974. Although *Calling and Sending*’s primary focus was on the common calling to a missionary vocation this focus was not reflected in the Society’s practice, which included examining the professional capacity and suitability of individual candidates in relation to specific postings.<sup>81</sup>

In 1965, the Society adopted a ‘flexible’ approach towards missionary training.<sup>82</sup> The aim was to prepare candidates according to their individual needs, including their professional background, status, length of service, and academic knowledge of theology. This ‘flexible’ approach was evidenced in the practice of arranging a candidate’s placements before selection interviews and in sending a small number of those selected from Britain without missionary preparation. By continuing a ‘flexible’ approach the Society was able to satisfy the need of candidates to know their destination prior to their training. In contrast, *Calling and Sending* regarded the missionary vocation within one broad category, regardless of profession or status and its proposals

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<sup>77</sup> Paper 3, page 16. The interest in short-term service of less than one year came mainly from doctors and young people who were willing to pay their own travel. The development of this category reflected the increased availability of fast, cheap air travel and a stronger desire within British society for travel and new experiences. Applicants within this category would not be accepted on the missionary list and were not required to attend an ABE, although a process of selection was necessary. The category was different from the short term category mentioned in CWME in Mexico (1963), where short term referred to offers for missionary service of two to three years.

<sup>78</sup> Paper 1 does not indicate how the Society responded to this proposal. In 1982 the Society formally adopted a programme to respond to the needs of this short term category.

<sup>79</sup> Paper 2.

<sup>80</sup> Paper 3, Page 11, Para. 9(g).

<sup>81</sup> Paper 1, Paragraph 22.

<sup>82</sup> See Chapter One.

regarding missionary training ran contrary to the 'flexible' approach adopted by USPG hitherto. This indicates that the concept of selecting missionaries articulated in *Calling and Sending* pre-dated the Society's 'flexible' policy adopted in 1965.

A second category which describes the qualities required of USPG missionaries included the personality-related characteristics necessary for missionary work. The personality-related characteristics are grouped in two ways: in a 'general' way to identify qualities required of all missionaries; and in a more specific way to describe 'relational' qualities required by Western missionaries working in the South.

In terms of 'general' qualities, Edinburgh (1910) identified various attributes under the headings of docility, gentleness, sympathy and leadership.<sup>83</sup> At the CWME in Mexico (1963), there was less certainty regarding the ability to describe qualities in this 'general' way because "the old popular image of the missionary...was becoming increasingly irrelevant".<sup>84</sup> In the absence of a clearly identifiable image, the CWME report did not seek to clarify any 'general' qualities required by all missionaries. *Calling and Sending* did not pursue the call from Mexico (1963) for "a new image of the missionary", but instead encouraged missionaries to grow in the classical Christian qualities of "love, faith, hope, obedience, and willingness to suffer with the expectation of joy".<sup>85</sup> The qualities, it may be argued, apply to all Christians, and in using them only in a 'general' sense *Calling and Sending* failed to show how they defined the specific vocation of each individual missionary in relation to the context of their destination.

In terms of 'relational' qualities which described those attributes more especially required by Western missionaries working in the context of churches in the South the International Missionary Council at Tambaram (1938) proposed that missionaries should have "the ability to be a willing colleague, free from a sense of racial, cultural or spiritual superiority and denominational narrowness". This was in response to concerns that Western missionaries related to Christians in the South on the basis of superiority.<sup>86</sup> Therefore, 'relational' qualities focused on skills and capacities that would enable missionaries to assist Southern colleagues to overcome the legacy of Western colonialism. In particular, the Western missionary would need to sensitively address issues relating to the inherited dependency on the West by churches in the South; and to establish relationships with fellow workers in the South based on equality and service.

*Calling and Sending* did not take the opportunity in other parts of the report, such as the

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<sup>83</sup> *Edinburgh World Missionary Conference* (1910), Vol. 5., pages 101-106.

<sup>84</sup> *Minutes of the CWME, Mexico City* (1963), page 101.

<sup>85</sup> Paper 3, page 2.

<sup>86</sup> *The World Mission of the Church, Tambaram* (1938), page 100.

review of training, to focus on the 'relational' qualities required to reverse the traditional tendency towards Western superiority when relating to Christians in the South.<sup>87</sup> This stands in contrast with the CWME at Bangkok in 1973 where, by emphasising the need for greater cultural and contextual sensitivity, there was a desire to improve the quality of the Western missionary's relationship with Christians in the South. The Bangkok emphasis on the 'relational' qualities of a missionary also contrasted with the notion, apparent from Edinburgh (1910) onwards, that it was sufficient for a missionary to possess certain 'general' qualities which would qualify a person to engage in missionary activity anywhere. The contextual emphasis of the 'relational' qualities did not exclude the 'general' qualities such as the classical qualities listed in *Calling and Sending* which were indeed applicable to all engaged in mission. However, by focusing only on the 'general' qualities and not acknowledging that the Society might need to adopt selection criteria which reflected the specific 'relational' qualities and skills required by missionaries, *Calling and Sending* fell short of the CWME consensus.

### 3.4.3. Missionary Preparation.

*Calling and Sending* linked the selection of missionaries with a need, through training, to refine the 'general' or 'classical' qualities: "the task of the Society in selecting missionaries today is to discern and refine these qualities".<sup>88</sup> This statement can be understood to mean that discernment was linked primarily to the selection process and refinement with the training process. Between 1965 and 1974, USPG had separated training from selection. *Calling and Sending* now proposed bringing them together and involving the College of the Ascension in a larger role in assessing and training candidates. Although after 1974 the assessment role was not successfully implemented, it was apparent that *Calling and Sending* saw training as the development of character in candidates, in addition to offering an opportunity to acquire relevant knowledge.

Common to many ecumenical missionary reports in relation to the preparation of missionaries were two distinct elements: 'general' training and 'orientation'. 'General' training was necessary for all missionaries, regardless of background or destination with a specific focus on a general body of knowledge considered essential for all missionary candidates. The notion of 'general' training arose during the era of missionary service when candidates were offering themselves for long term service. This was a dominant

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<sup>87</sup> It should be acknowledged that there was a strong likelihood that the Working Party discussed the issue of Western superiority. However, the significant factor to note is that any such discussion did not reach the text of the final report. This indicates that other concepts and ideas prevailed in the Working Party's debate and the subsequent drafting and redrafting of the report.

Also, in light of the falling number of missionary recruits, the Society faced the real possibility of losing all its potential candidates if the selection criteria became too stringent. This approach would have been "akin to moratorium". [E-mail correspondence from H.V. Taylor, 1.6.2000.]

<sup>88</sup> Paper 3, paragraph 4. See section 3.4. above.



theme at Edinburgh (1910), when it was proposed that all missionaries receive a similar broad training, whether they be priests, doctors or teachers.<sup>89</sup> A similar emphasis was found in the report from Mexico (1963) which suggested that missionaries complete a one year training course covering subjects such as biblical studies, Christian doctrine, church history, missiology, and the study of other religions.<sup>90</sup> 'General' training tended to concentrate on the broad principles required for individuals to engage in mission in any place, without drawing any distinction between training offered to 'foreign' missionaries and candidates intending to remain within national borders.

'Orientation' was the second element of training and emphasised learning related to the candidate's future work and destination, such as language study, the acquisition of specific work skills, and the study of the culture and history of a region. For the CWME at Mexico (1963), 'orientation' formed an important element within the curriculum for 'general' training. Mexico (1963) proposed that an 'orientation' programme should be organised in the country of destination after the missionary's arrival in order to provide an introduction to the people and culture of the work context. 'Orientation' was seen as a process which should continue throughout the missionary's work.<sup>91</sup> It was based on the assumption that students required specific knowledge and skills relating to the context of their future work. 'General' training, on the other hand, assumed that there was a body of knowledge and ideas that students could acquire that was transferable from one situation to another anywhere in the world.

The primary context for developing the qualities of a missionary and providing 'general' training and 'orientation' was the residential Christian community. This was recognised by the Principal of the College of the Ascension in 1971 when he stated that "missionary formation begins with a community in residence gathered from all parts of the world, church and society".<sup>92</sup> It was also acknowledged at Willingen (1952) as an important element of missionary preparation.<sup>93</sup> Mexico (1963) hoped the community would be "interdenominational and include persons from a variety of backgrounds and occupations".<sup>94</sup> By living and sharing with other students, candidates could develop their inner life of prayer and interpersonal skills.<sup>95</sup> Ecumenical collaboration in Selly Oak meant the College of the Ascension was well placed to offer USPG an interdenominational and international context for the preparation of its missionary candidates.

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<sup>89</sup> *Edinburgh World Missionary Conference* (1910), Vol. 5. Also: *The World Mission of the Church, Tambaram* (1938), page 99. "There are certain basic or universal qualifications which must characterise the missionary."

<sup>90</sup> *Minutes of the CWME, Mexico City* (1963), pages 103-104.

<sup>91</sup> *Minutes of the CWME, Mexico City* (1963), pages 103, 105-106.

<sup>92</sup> Frank Weston *La Formation Missionnaire Aujourd'hui* (1971), page 274.

<sup>93</sup> *The Missionary Obligation of the Church, Willingen* (1953), page 23.

<sup>94</sup> *Minutes of the CWME, Mexico City* (1963), page 103.

<sup>95</sup> *Minutes of the CWME, Mexico City* (1963), page 104.



*Calling and Sending* proposed that all USPG missionary candidates should undertake training within the residential community of the College of the Ascension and participate in the Training in Mission (TIM) Semester of the Selly Oak Colleges. Furthermore, the report stated:

suffice it to say that we consider the Selly Oak Colleges to be excellently suited for preparing missionaries.<sup>96</sup>

Chapter Two noted that the TIM Semester, inaugurated in 1969, was designed for all involved in mission.<sup>97</sup> In 1972, the Selly Oak Dean of Missionary Training introduced the Semester as:

a six months' course of basic training in mission which is open to all who feel called to participate – as a full-time profession – in the mission of Christ in any part of the world, whether their own country or abroad...to enable men and women, clerical or lay, to participate effectively in the mission of Christ wherever they go.<sup>98</sup>

The Principal of the College of the Ascension suggested that the TIM semester offered

a basic formation for anyone who will one day be engaged in mission; we do not make a fundamental distinction between those who offer themselves for overseas and those who will return to their own familiar territory.<sup>99</sup>

By describing the semester as available both to those crossing geographical boundaries and those returning to their country of origin, the TIM semester was offering a 'general' training for anyone participating in mission. This reflected the principle of 'Mission in Six Continents' which understood the church to be engaged in the task of mission in every corner of the world.<sup>100</sup> At this stage, student engagement in 'orientation' formed a subsidiary element of 'general' training, for example in the subject of 'practicalities' which brought together missionary candidates to study practical issues relating to work in the South, such as first aid, health in the tropics and book-keeping.<sup>101</sup>

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<sup>96</sup> Paper 3, page 13, paragraphs 11 and 12.

<sup>97</sup> See section 2.3.

<sup>98</sup> PH: *David Lyon, Dean of Missionary Training: an introduction to the Training in Mission Semester to be held from January to July 1972*, pages 2-3 [TF 459].

<sup>99</sup> Frank Weston *La Formation Missionnaire Aujourd'hui* (1971), page 262.

<sup>100</sup> PH: *Brochure on Selly Oak Colleges, 1968/69* [TF 1063]. "Training in Christian Mission. Although the majority who come for training in mission are missionary candidates sent by the churches, missionary councils and societies, the course is open to anyone from any part of the world who is called to participate in the mission of Christ and who recognises the need for training. The old terminology of 'foreign missions' has given way to the concept of mission in all six continents. Christendom is now dispersed throughout the world...It also assumes that service in mission is a profession that requires both personal qualities of dedication and mastery of many skills...A six months' semester is offered which will attempt to provide an all-round training."

<sup>101</sup> PH: *David Lyon, Dean of Missionary Training: an introduction to the Training in Mission Semester to be held from January to July 1972*, page 5 [TF 459].

The Selly Oak context and the residential community of the College of the Ascension were integral to *Calling and Sending's* proposal that missionary training should hone and refine the 'classical Christian qualities of love, faith, hope, obedience, willingness to suffer with the expectation of joy' in order to develop the character of missionary candidates. The broad approach of 'general' training of the TIM semester equated well with the refining of 'general' or 'classical' Christian qualities. Both were born of the idea that a set of general values existed which could be absorbed and applied to most approaches taken to missionary vocation. In contrast, 'orientation' was more akin to 'relational' qualities, due to their common focus on addressing contextual issues, recognising that each and every destination might require a different focus for both 'orientation' and the acquisition of 'relational' qualities.

The concerns raised at Bangkok, however, pointed to a case for raising the profile of 'orientation' within a preparation programme for missionary candidates and giving greater consideration to the training needs of each candidate in relation to the context of their future placement. The recommendation of *Calling and Sending* that a candidate's placement should not be finalised until a term had been completed is confirmation that missionary candidates were primarily offered a 'general' training. This contrasts strongly with Bangkok's contextual approach, and confirms the impression that Bangkok was not significantly influential in *Calling and Sending's* approach to missionary preparation.

#### **3.4.4. Selection criteria: contextual implications of Partnership in Mission.**

This section has explored three questions as a means of examining the relationship between the missionary concepts in *Calling and Sending* and the reports of the CWME at Bangkok: what was the foundation of their respective definitions of a missionary? How did they describe or categorise missionaries? What was the intended purpose of missionary preparation? An examination of the respective texts has shown that *Calling and Sending* depended on older, more traditional categories of defining and describing missionaries and missionary preparation, whilst the work of the CWME at Bangkok suggested a more contextual understanding of missionary activity and training. *Calling and Sending* adopted broader categories of description, such as the 'general' category of classical Christian qualities and the 'general' missionary training within the Selly Oak context. In contrast, Bangkok was rooted within the theology of *Missio Dei* and understood the missionary activity in relation to a commitment by the church to participate in the work of God in the world. It also advanced the principle that missionary activity must be contextual, and that different contexts would require different missionary practice.

The proposal by the CWME at Bangkok to re-evaluate West to South relationships

suggests the contextual nature of Partnership in Mission. Although Partnership in Mission was grounded in the principle of one mission in the world (*Missio Dei*), responsibility for that mission belonged to the local Christians in each locality. To evaluate how to participate in mission, each church needed to take into account local factors relating to the politics, economics, language, culture, history and traditions of the contexts involved. Fundamental to the principle of mutual sharing, and integral to Partnership in Mission, was the understanding that Christians from one part of the world should respect the contextual character of mission in another place.

Partnership in Mission held together a *world-wide* approach to the one mission of God and a *local* practice of mission based on how the local church understood the ways in which God worked in the world. *Calling and Sending's* selection process, which sought to assess each candidate's response to a general missionary vocation, did not appear to reflect either approach. The general missionary vocation was confined to those sent from the Church of England, and there was only limited consideration of the variety of local contexts to which missionaries were sent. There was also a gap between *Calling and Sending* and the Society's immediate response to its proposals by senior staff who recognised the failure of *Calling and Sending* to cope with the complex variety of people applying for missionary service.<sup>102</sup>

Although *Calling and Sending* acknowledged that Christians in one place are called by God to participate in mission elsewhere in the world, it did not thoroughly examine the differing needs arising from the variety of contexts to which missionaries were to be sent. For example, the report did not explore how to assess a candidate's capacity to respect the context of mission in which they were to work or how to measure a candidate's awareness of the potential for Western culture to stifle the selfhood of less confident churches. Such an exploration may well have led to a closer examination of the relationship between selection interviews and the assessment role of the training process. Furthermore, *Calling and Sending* did not explore how the Society could develop new forms of participation in God's mission. It could have suggested broadening the Society's support of missionary personnel to include new directions of movement, including Anglicans from the South to the West. This would have been consistent with the decision taken in 1969 to support the training in mission of potential church leaders from any part of the Anglican Communion.

By including the requirement that all candidates should attend the College of the Ascension for missionary preparation, *Calling and Sending* reflected an earlier and more traditional approach to selection and training than that proposed by the 'flexible' approach of the Society in 1965. Despite strong indications of a radical review of

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<sup>102</sup> Paper 2.

existing procedures following the number of cases of missionary breakdown, the answer to the question “what kind of person are we really looking for?” was clearly given in traditional terms.<sup>103</sup> Even if the working party, in their private deliberations, considered more radical approaches to the selection criteria, such as a candidate’s ability to evaluate the impact of Western culture on churches in the South, *Calling and Sending* presented a broad conservative answer: a missionary is a person called to a missionary vocation and willing to be commended by the Church of England for service in a church in the South.

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<sup>103</sup> Paper 4.

## Conclusion.

This chapter has attempted to assess the influence of Partnership in Mission in USPG's policy of selecting and training missionaries on the basis of the 1974 *Calling and Sending* report. It has been noted that *Calling and Sending* came about through USPG's recognition of serious pastoral problems that occurred between some of its missionaries and the churches to which they were appointed in the South. In an attempt to avoid such problems in the future, *Calling and Sending* was undertaken as a means of reviewing and improving the selection and training of missionaries. Members of the working party were aware that the problems they were addressing were related to issues under discussion in the ACC and CWME. The ACC held in Dublin was recognised and referred to in *Calling and Sending*, though at a formal level it was regarded as having taken place too recently for its recommendations to be included in the USPG document. As a result, the text of *Calling and Sending* does not significantly reflect the ACC's discussion concerning 'Partners in Mission' proposals, and continues a more traditional pattern of thinking that assumes a unilateral West to South movement of missionary calling and sending.

This indicates that in the mid 1970s two alternative concepts of mission were in contention. Firstly, the approach of ACC and CWME that called for new relationships between churches of the West and South in shared responsibility for the mission of God. This needed to be understood contextually in different cultures and societies. Secondly, a more traditional approach that understood mission as the movement of Western Christianity into other parts of the world church which would remain under the guardianship of the Western churches.

It is the contention of this thesis that *Calling and Sending* should be seen between these two positions, with a closer relationship to the latter than to the former. Although the members of the *Calling and Sending* working party were acquainted with the CWME debates, as was USPG as a whole, their report was silent in respect of a direct discussion of the Bangkok report. Some of the insights of the CWME conference are evident in the text of *Calling and Sending*. But at a fundamental level, CWME insisted that mission is fully the responsibility of the local church in every part of the world, and that the movement of Christians from one part of the world to another in mission must be multi-directional. This conflicted with *Calling and Sending's* understanding of the traditional *raison d'être* of a missionary society as the task of sending men and women from Britain to work 'overseas', and suggests why the report did not specifically acknowledge the CWME Bangkok conference.

*Calling and Sending* did succeed in resolving a problem that had arisen in the traditional selection of missionary candidates due to the confused role of the Archbishops' Board



of Examiners. It proposed a separation that USPG assume responsibility for a candidate's selection conference to enable the ABE to continue its tradition role of commendation on behalf of the Church of England. This had the important effect of emphasising that a missionary's identity pertains to the 'sending' church, in this case the Church of England, and also to the 'receiving' church of which the missionary now becomes a member. This contrasts with a common practice of Western missionary societies that insisted on their missionaries retaining a primary identity related to the society rather than to the church in the South. This is evidence that *Calling and Sending* was responsive to a central element in the ACC's thinking about 'Partners in Mission'.

However, against the evident value of this change must be set the fact that neither USPG nor its training institute at the College of the Ascension made effective efforts to involve partner churches in the Anglican Communion in the process of preparing and assessing the missionaries whom they were to receive. According to both ACC and CWME principles of Partnership in Mission, primary responsibility for mission rests with the local church. The fact that organised input from churches in the South to this selection and training process was lacking indicates that USPG remained in the controlling role of a sending agency.

Furthermore, *Calling and Sending* understood the nature of the missionary in generic and undifferentiated terms: the missionary vocation, according to this view, is one and the same for all missionaries. For the most part *Calling and Sending* thought of mission in terms of long-term service, and even though it recognised an emerging short-term category, it treated short-term and long-term missionaries in the same way in terms of a single missionary vocation. In this regard it must be concluded that *Calling and Sending* was at variance with the CWME's contextual emphasis on the importance of considering the needs of the local church. This implied, that instead of one broad missionary category, the recruitment of Western personnel should be considered in relation to the particular needs of each local context. By considering missionaries generically, *Calling and Sending* was missing this contextual element and failed to include it in the selection and training process.

In light of these considerations, it is evident that *Calling and Sending* shows some sensitivity to the developing ACC's 'Partners in Mission' proposals, but that it perpetuated a uni-directional process of selection and training that confirmed USPG in the traditional role of sending agency. This remained the case during the three-year period (1974-1977) under review in this chapter, and suggests that the traditional model of calling and sending missionaries was deeply institutionalised in USPG procedures and that the influence of Partnership in Mission was peripheral in its policy towards the selection and training of missionaries.

**BACKGROUND PAPERS RELATING TO TEXT THREE: THE CALLING AND SENDING OF  
USPG MISSIONARIES.**

**[Paper 1]:** An open letter from Secretary of Appointment and Training Committee: **30 August 1977.**  
*A 27 page letter outlining the background and implementation of the 1974 Calling and Sending Report.*

Minute of the USPG General Committee: **1 May 1974:**

**TEXT THREE [Extracts]:** **A.** *Received and considered the report of the working party on the Selection, Training and Commendation of Missionaries.* **B.** *Agreed at the request of the Chairman (sic) of the working party, that the words 'the quality of the people required and' be deleted from line 16 of para. 1 of the Report.* **E.** *Resolved that the General Committee accepts the report Calling and Sending.*

**[Paper 2]:** Notes from USPG Staff on *Calling and Sending*: **22 April 1974.**

*Notes indicating further discussion was required before the Society could accept Calling and Sending.*

**[Paper 3]:** *Calling and Sending*: Report of the working party on Selection, Training and Commendation of Missionaries: **February 1974.**

*This 18 page report proposes new procedures regarding the selection & training of USPG Missionaries.*

**[Paper 4]:** Minutes of the working party, **9 November 1973.**

*Notes of a meeting held at the College of the Ascension. A draft report is considered and amended.*

**[Paper 5]:** Minutes of the working party, **19-20 October 1973.**

*This residential meeting produced the first draft report.*

**2nd Meeting of the Anglican Consultative Council, Dublin, 17-27 July 1973: 'Partners in Mission'.**

**[Paper 6]:** Timetable for the working party, **19 July 1973.**

*The aim was to present proposals to USPG Council in June 1974.*

**[Paper 7]:** Terms of Reference for the working party, USPG General Committee, **2 May 1973.**

*The terms include a review of the College of the Ascension in relation to USPG missionary candidates.*

**[Paper 8]:** Minute of USPG General Committee, **14 February 1973.**

*After receiving Paper 9, the meeting agreed to set up a working party on the Selection, Training and Commendation of missionaries.*

**Commission on World Mission and Evangelism, Bangkok, 29 December 1972 - 8 January 1973.**

**[Paper 9]:** Minutes of a Pilot Group, **22 November 1972.**

*This group considered the selection, training and commendation of missionaries.*

**1st Meeting of the Anglican Consultative Council, Limuru, Kenya, 23 February – 5 March 1971.**

Table 3. Background papers relating to TEXT THREE: the report *Calling and Sending*: the role of missionaries.<sup>104</sup>

<sup>104</sup> TEXT THREE: PH: 'Appendix A', *Paper 1*;

Paper 1: PH [FT 1384]; Paper 2: 'Appendix D', *Paper 1*.

Paper 3: PH [FT 2987]; Papers 4, 5 & 6: PH [FT 3101].

Papers 7 & 8: *Paper 3 (Calling and Sending)*, page iii; Paper 9: 'Appendix B', *Paper 1*.

## Chapter Four: The inauguration of a College Advisory Group.

### Introduction.

This chapter aims to assess the influence of Partnership in Mission in USPG's decision to inaugurate a College Advisory Group in 1978.<sup>1</sup> It will examine the process that led to the decision and also compare and contrast the two stages of its implementation: in July 1978 as a group under the Appointment and Training (A&T) Committee and, in the following March, as a sub-committee of the Society's General Committee. The March 1978 decision taken by the Appointment and Training Committee was pivotal in the process of inaugurating the College Advisory Group, and the text of this decision will be referred to as TEXT FOUR:

Received, discussed and amended a staff memorandum proposing the membership, powers and terms of reference of a new advisory group for the College of the Ascension, and resolved:

a) that in terms of Rule 28, an advisory group be set up, to be known as 'the College of the Ascension Group (Board of Governors)'.<sup>2</sup>

b) that the membership, powers and terms of reference be as noted in the Schedule annexed.

c) that the present Domestic Advisory Group be discharged from the date when the new College of the Ascension Group sets up a comparable body under section 11 of its powers and terms of reference.<sup>3</sup>

The transfer of the College Advisory Group from the A&T Committee to the General Committee in March 1979 was an integral part of a wider organisational restructuring and policy review of USPG. At the outset of the review in April 1975, the Society's Secretary proposed that the exercise should not be a "re-shuffling of what was done before" and that the Society should move away from the distinction between "Overseas and Home" mission.<sup>3</sup> This indicated that USPG was prepared to undergo a fundamental review of its aims. It was an opportunity to implement Partnership principles and to introduce new structures and programmes that would express mission in terms of the mutual exchange of resources and reciprocity between the Society and churches of the Anglican Communion. The aim of the chapter is to ascertain the degree to which this

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<sup>1</sup> Between 1946 and 1964 the College of the Ascension was administered by a Board of Governors. After re-opening the College in 1965 the Board of Governors was elected by and reported to the Society's Candidates Committee. In 1967 the Board ceased to operate and College affairs were managed by the Society's Appointment and Training Committee. See section 1.1.

<sup>2</sup> TEXT FOUR: PH: 'Appointment and Training Committee' (7.3.78.) [PCC].

For the Schedule annexed in (b), see Table Four, Paper 2.

<sup>3</sup> Paper 12, (April 1975), paragraphs 24 and 25. The Secretary was James Robertson.

goal was achieved in the process of USPG's organisational review and the decision to inaugurate a College Advisory Group. This will entail a review of the development of Partners in Mission consultations initiated by the Anglican Consultative Council in 1973, and an assessment of their impact on the Society's relationships with churches in the South.

The chapter will also examine the Society's programmes in light of the new structures after 1 March 1979 to assess their impact on the College of the Ascension, with special attention to the degree to which they supported or hindered the application of Partnership in Mission within the College community. The chapter will also review the Society's relationship through the College of the Ascension with the Selly Oak Colleges to ascertain if the aims of Selly Oak remained compatible with those of USPG and the College of the Ascension during this period of change and review.

On the basis of the evidence that will be examined, it will be argued that the decision to transfer the College Advisory Group to the General Committee increased the potential for Partnership principles to be realised in the College of the Ascension.

## 4.1. Background: the College of the Ascension Advisory Group.

### 4.1.1. The organisation of USPG prior to the 1979 restructuring.

The Society's Royal Charter stated that "the Management of the affairs of the Society shall be entrusted to a Committee or other select body of Members".<sup>4</sup> Since 1965, this select body had been the USPG's Council which had constitutional authority to formulate regulations to enable it to fulfil its management of the Society's work.<sup>5</sup> The regulations, called Rules of Procedure, were the means by which the Council accomplished this work, primarily through delegating authority to various committees. The executive work of the Council was delegated to two committees: a General Committee with executive responsibility for the broad policy and management of the Society; and a Finance Committee with responsibility for presenting budgets to the General Committee. All other committees of Council were required to report policy matters to the General Committee.

Named within the Rules of Procedure were three 'Regular' Committees with specific responsibilities and spheres of work: 'Appointment and Training', 'Overseas' and 'Home' Committees. The Rules of Procedure provided a remit for the 'Regular' Committees by listing the specific areas of responsibility allocated to each committee within the overall work of the Society. The chapter will refer to these remits, and those outlined for sub-committees, by using the phrase 'terms of reference'.<sup>6</sup> Each 'Regular' Committee was responsible for the day-to-day management of an administrative unit or Division with its full-time staff based at USPG's London headquarters. Prior to 1979, the name of these Divisions corresponded to the name of the 'Regular' Committee to which it was responsible. The responsibilities of each Committee were outlined in the Council's Rules of Procedure. Under Rule 28 of the Rules of Procedure, the 'Regular' and General Committees were able to:

set up advisory groups, specifying the powers (if any) conferred, terms of reference, and duration of service (if known), and may vary or terminate the same.

The terms of reference for the Appointment and Training (A&T) Committee included "the general policy and administration of the College of the Ascension" and it utilised Rule 28 to inaugurate an advisory group or sub-committee with responsibility for the

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<sup>4</sup> PH: *Bye-Laws of USPG*, (March 1969) paragraph 3b. [TF 3097]. Before 1965, the select body was known as the 'Standing Committee'. The first Royal Charter was granted in 1701 and subsequently amended in 1882, 1921, 1956 and 1965.

<sup>5</sup> PH: *Bye-Laws of USPG*, (March 1969) [TF 3097]. Bye-Law 12a. Rules: "subject to the Charters and Bye-Laws the Council may for its regulation make Rules of Procedure, which Rules are herein referred to as 'Rules of Procedure'".

<sup>6</sup> 'Terms of Reference' was also used in the Council's Rules of Procedure. *Concise Oxford Dictionary* (1999). "Terms of reference: the scope of an inquiry or discussion".



oversight of the College of the Ascension.<sup>7</sup>

#### 4.1.2. The role of the College Advisory Group.

The new sub-committee is described as an Advisory Group and a Board of Governors. Both terms appear in TEXT FOUR:

that an advisory group be set up, to be known as ‘the College of the Ascension Group (Board of Governors)’.

Whilst governors are usually understood to be a group of people appointed to provide leadership for an organisation, an advisory group, by contrast, usually denotes a group of people appointed to offer opinions and consultation to another person or group.<sup>8</sup> The use of the terms ‘advisory’ and ‘Board of Governors’ thus indicates that the sub-committee had a dual role in relation to the College of the Ascension. To avoid confusion and for ease of reference this sub-committee will be referred to as the College Advisory Group.

In March 1978, the A&T Committee provided the following terms of reference for the sub-committee:

- (a) to administer the College, with the authority of the parent Committee, and to advise the Society in all policy matters connected with the government and educational task of the College;
- (b) to take counsel in order that the ideals of the Society and its general policies be represented in the structure, programme and general style of the College;
- (c) to receive and consider recommendations which may affect the College whether arising from within the Society or from other sources.<sup>9</sup>

The two distinct roles of the College Advisory Group are further clarified in these terms of reference: to advise the Society and to govern and administer the College. However, the authority to fulfil these respective roles depended on a close affinity between the decisions and recommendations of the College Advisory Group and the “ideals of the

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<sup>7</sup> PH: *Rules of Procedure of the Council of USPG*, Rule 24(c)(iii). [TF 3097].

<sup>8</sup> *Chambers 21<sup>st</sup> Century Dictionary* (1999).

Advisory: appointed in order to give *advice*.

Advice: suggestions or opinions given to someone about what they should do in a particular situation.

Governor: an official appointed to *govern*, a member of a governing body.

Govern: to control and direct the affairs of a country, state or organisation; to guide or influence; to control or restrain.

<sup>9</sup> Paper 2.

Society”.<sup>10</sup> Thus the College Advisory Group was required to report its proceedings to its parent committee through the Principal of the College. The implication was that accountability to Council through its parent committee depended on co-operation and understanding between the members of the various committees.

#### **4.1.3. The Barker Report.**

The terms of reference for the College Advisory Group were agreed by the Society’s A&T Committee and were based on the recommendations of a working group headed by Dr. Anthony Barker.<sup>11</sup> The group was set up following a resolution of USPG Council in June 1977:

Council accepts in principle that the Society’s work at Selly Oak be directed by a Group to be serviced by the Principal of the College of the Ascension and constituted under the aegis of the General Committee...and asks the Secretary to initiate the appropriate procedures in Council.<sup>12</sup>

The Secretary delegated the task of initiating procedures to the A&T Committee which then appointed Dr. Anthony Barker to head a working group charged with reviewing the management of the College of the Ascension. The working group consulted with various staff members from USPG, the Selly Oak Colleges and the College of the Ascension during November 1977.<sup>13</sup> During the next month, the Principal of the College of the Ascension responded to a draft report from the group and a final report was presented to USPG in January 1978.<sup>14</sup> To distinguish it from other working party reports, it will be referred to as the Barker Report and the working group as the Barker Group.

The Barker Report endorsed the recommendation that the Society should inaugurate a “Central Governing Body...as the principal organ of governance” for the College of the Ascension in order to assist the Principal with the leadership of the College of the Ascension.<sup>15</sup> Terms of reference for the new sub-committee were drafted by the staff of

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<sup>10</sup> Paper 2. Item 9. “The Group shall cause the Principal to report all its proceedings in writing to the Appointment and Training Committee and to provide appropriate resolutions which the Appointment and Training Committee is desired to pass about business not delegated to the Group in its terms of reference.” The parent committee changed on 1 March 1979 from the Appointment and Training Committee to the General Committee.

<sup>11</sup> *Network* (March 1975). Dr Barker had recently returned from work as in Zululand, South Africa.

<sup>12</sup> Paper 10. Item 8(a)(iii).

<sup>13</sup> Paper 7. On 9 and 12 November 1977, the group met the following:

1. From USPG: Secretary, Financial Secretary and the Service Organiser from the Overseas Division.
2. From the Selly Oak Colleges: Head of Department of Social Studies and Dean of Missionary Studies.
3. From the College of the Ascension: Tutorial staff, Domestic Bursar, President and ordinary members of the Common Room.

<sup>14</sup> Paper 6.

<sup>15</sup> Paper 5, page 6.

the A&T Committee.<sup>16</sup> Consultations were held with the staff of the College of the Ascension and their responses were presented to the A&T Committee held in March 1978 when terms of reference for the sub-committee were agreed.<sup>17</sup> Members of the sub-committee were nominated in May and the terms of reference were formally adopted by USPG Council in June. The first meeting of the College Advisory Group was held on 7 July 1978. On 1 March 1979, the College Advisory Group and the day-to-day responsibility for the College was transferred from the A&T Committee to the General committee.

#### **4.1.4. Membership.**

The College Advisory Group was to include five nominees from the A&T Committee. In March 1979, these nominees were replaced by nominees from the Council's General committee, along with five people nominated by the Secretary from the Society's staff.<sup>18</sup> The College of the Ascension was represented by the Principal, Domestic Bursar and two students. This meant that there were only four College representatives amongst the fifteen members of the committee. The Barker Group had advocated for equal representation between USPG Council and the College.<sup>19</sup> However, the Principal acknowledged that a smaller college representation was partially compensated by the decision to hold meetings of the College Advisory Group in the College of the Ascension, as opposed to London.<sup>20</sup> This allowed for greater interaction between the USPG staff on the College Advisory Group and the College staff and student body.

The College Advisory Group was empowered to set up sub-committees.<sup>21</sup> The Group delegated responsibility for the domestic arrangements of the College to a Domestic

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<sup>16</sup> Paper 4.

<sup>17</sup> Paper 3. This paper from the College Principal (23.2.78.) was addressed to fellow members of staff at the College, inviting comments on the proposals prior to the next meeting of the A&T Committee. The paper included a proposed committee structure and terms of reference. It is possible that, in light of feedback from the staff, the paper presented to the A&T Committee was redrafted by the Principal following comments from College staff. However, in the absence of further drafts in the relevant archives, it will be assumed that Paper 3 was the paper presented to the A&T Committee on 7 March 1978.

<sup>18</sup> Paper 2. The schedule proposed membership be made up by: a) five persons nominated by the A&T Committee, b) the Principal of the College of the Ascension, c) the Domestic Bursar of the College, d) two members of USPG staff assigned to duties in the College, nominated by the Secretary after consultation with the staff of the College, e) three members of USPG staff nominated by the Secretary of whom one shall represent the Overseas, one the Home and one the Finance and Administration Division (and from March 1979, the Presentation and Programmes Committees), f) the President of the College Common Room, g) one other member of the College Common Room and h) a person nominated from the Selly Oak Department of Mission.

<sup>19</sup> Paper 5.

<sup>20</sup> Paper 3.

<sup>21</sup> Paper 2. Item 11 of the schedule: "The Group shall have the power to establish such sub-structures as may be required to achieve efficient implementation of its tasks, and shall specify in each case the powers (if any) conferred, terms of reference, and duration of service (if known), and may vary or terminate the same."

Advisory sub-group.<sup>22</sup> The student body was already meeting on a regular basis, having adopted a constitution for a 'Common Room' in 1977.<sup>23</sup> These meetings provided a forum for students to elect representatives to the College committees, and a place where the Society's staff or committee members could meet students. However, as noted above, the only formal student representation within the USPG Committees was limited to two places on the College Advisory Group.

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<sup>22</sup> Papers 3 and 5.

<sup>23</sup> PH: *Minutes of the College of the Ascension Common Room Meetings, 1976-1980* [AF 96.026 Box 3 File 7]. PH: [TF 851]. A College of the Ascension Common Room Constitution was presented to the A&T Committee, on 20 September 1977. Correspondence indicates that some College staff were concerned that the constitution should not become formalised into the Society's Procedures. Instead it was treated as an internal college forum and the A&T Committee only noted its contents. The Common Room Constitution enabled students to be represented on the National Union of Students.

## 4.2. Background to the restructuring of USPG.

The Society's committee structures were reviewed following a report by the USPG Secretary in April 1975 which outlined the Society's "operations" based on agreed "general objectives".<sup>24</sup> Four general objectives outlined in the report were subsequently adopted by USPG Council in June 1976 as a broad framework for planning the "precise operational objectives" of the Society.<sup>25</sup>

To make the mission of the Church visibly one.

To inform and educate the Church about what God is accomplishing in the world, enabling Christians to discern the contemporary places and issues where they are called to be involved.

To effect these objectives in such close co-operation with churches, societies, and agencies of mission and development, that we exemplify the unity we constantly speak of as fundamental to Mission.

To exercise such a rigorous stewardship of resources within the Society (and the Church) that the momentum of mission is kept at an optimum level in relation to the opportunities that God makes plain to the Church.<sup>26</sup>

These four objectives aimed to reflect 'Mission in Six Continents' by affirming that the 'one mission of the Church' included mission in Britain as well as overseas, and that the Society's involvement in the 'one mission' was only "authentic" if Britain were included in its mission programmes.<sup>27</sup> To underscore the objective of unity in mission, a "primary change" proposed in the report was a move away from the "classification of Overseas and Home" in the Society's organisation.<sup>28</sup>

A lack of consensus on these key issues amongst the staff of USPG meant that organisational change could only be implemented slowly during 1975 and 1976. Two distinct approaches to understanding the role of the Society within the church emerged.<sup>29</sup> One emphasised the need to sustain and strengthen the traditional parish support base within British churches to ensure a sufficient flow of funds for the Society's operations in the South. The second was more concerned to develop an educational role for the Society within churches in Britain by increasing awareness of

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<sup>24</sup> Paper 12.

<sup>25</sup> PH: 'Council' (2-4.6.76.), item 9(b) [PCC].

<sup>26</sup> Paper 12, paragraph 26.

<sup>27</sup> Paper 12, paragraphs 7,8,9 & 16-18.

<sup>28</sup> Paper 12, paragraph 24.

<sup>29</sup> 'A Look at USPG Policy', *Network* (January 1975), page 1.

PH: *Minutes of the third meeting of the special Council-Staff Working Party* (7.3.77.), item 5g [AF 96.026 Box 3 File 8] "A paper presented to Council in 1975 which revealed difficulty in finding a consensus of opinion at this point."

PH: 'Council' (4.12.75.), Item 9. [PCC].



the concerns, issues and theology of churches in the South. Supporters of the first option agreed that USPG was in danger of becoming too radical and political, whilst supporters of the second group felt that the Society in its present form was “old hat and conventional”.<sup>30</sup> In formulating and adopting its general objectives in 1976, the Society sought to accommodate both views.

As a result of discussions between the Principal of the College of the Ascension and the USPG Secretary, the remit of reorganising the Society was expanded to include a review of the Society’s relationship with the College.<sup>31</sup> In December 1976, the Society’s Secretary placed two main proposals before USPG Council: the transfer of responsibility for the College of the Ascension from the A&T committee to a new Group under the Society’s General Committee; and a reduction in the number of ‘Regular’ committees in the Society.<sup>32</sup> However, the continued lack of consensus amongst USPG staff and Council members prevented the Council from reaching agreement to adopt the proposal to change the ‘Regular’ committees. The consequence was a delay in the inauguration of the College Advisory Group. As a way forward, Council appointed a ‘Council-Staff Working Party’ (CSWP) to study the problems faced by the Society in policy making, and to propose ways of improving communication between staff and the formal decision making processes of the Society.<sup>33</sup>

Representatives of the CSWP visited the College of the Ascension and, as a result of their consultation with College staff, a recommendation was put forward that USPG should appoint a group under the General committee to oversee the direction of the “Society’s work at Selly Oak”.<sup>34</sup> They also noted that the position of the College in Birmingham contributed to a sense of isolation from “the Society’s decision-making centre”.<sup>35</sup> The CSWP report further suggested that USPG headquarters staff hold regular meetings in small informal groups to discuss common issues within and between Divisions. The CSWP report was accepted by USPG’s Council in June 1977 and resolutions were passed to implement its recommendations, including those relating

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<sup>30</sup> *Network* (January 1975), page 1.

<sup>31</sup> PH: *Operational Objectives of the Society and Reorganisation: summary report of the discussions of General Committee on 20 October 1976* (15.11.76.), paragraph 5, [TF 2534].

<sup>32</sup> PH: ‘Council’ (2.12.76.), item 9, [PCC].

PH: *Operational Objectives of the Society and Reorganisation: report on the proceedings of the Special Group set up by General Committee* (17.11.76.) [TF 2534]. “The Society’s work at Selly Oak be directed by a Group to be serviced by the Principal of the College of the Ascension and constituted under the aegis of General Committee with appropriate explicit terms of reference under Rule 22(d), ensuring co-ordination with Committees I and II and Finance.”

<sup>33</sup> PH: ‘Council’ (2.12.76.) [PCC]; and Paper 11, preface.

<sup>34</sup> PH: *Hand-written notes by the Chair of the CSWP recording details of a visit by three members of the Working Party to the College* (15.3.77.) [AF 96.026 Box 3 File 8].

<sup>35</sup> Paper 11, page 6. The distance between the College and USPG Headquarters in London is about one hundred miles.

to the College of the Ascension and the initiative to set up a review group under Dr. Barker.<sup>36</sup>

At the same Council meeting in June it was also agreed to replace the existing three 'Regular' committees with two new Committees. Thus the 'Programmes' and 'Presentation' Committees would now replace the A&T, Overseas and Home Committees.<sup>37</sup> In addition, two new Divisions (administrative units) responsible to the new committees replaced the three existing Divisions. The obligations of the new committees were delineated in the terms of reference outlined in amendments to the Rules of Procedure presented to the Society at the end of 1977.<sup>38</sup> To facilitate the effective implementation of the changes, a period of fifteen months lapsed before the proposals were sanctioned to take effect on 1 March 1979.

The choice of 'Presentation' and 'Programmes' as titles for the new committees was intended to signal a break from the Society's identity as an organisation geared primarily to transferring resources from the British church through its Home Division to churches in the South through its Overseas Division. The A&T Division had also reflected this movement in its approach to assisting churches in the South, by either sending missionary personnel through the Church of England, or providing training grants for potential church leaders in the South. The terms of reference for the Home, Overseas and A&T committees, which outlined the responsibilities for the Divisions, did not extend to include the development of reciprocal relationships between churches. The restructuring of the Society thus provided an opportunity to address this issue.

Prior to 1 March 1979, the College of the Ascension was considered primarily in light of the programmes of the A&T Committee and its Division. As a result of transferring the responsibility for the College to the General Committee, the membership of the College Advisory Group would now include representatives from the new Programmes and Presentation Committees.<sup>39</sup> Consequently, under the General Committee there was greater potential for the College of the Ascension to reconsider its role in light of all the Society's programmes, rather than those belonging solely to one Division and 'Regular' Committee.

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<sup>36</sup> Paper 10.

<sup>37</sup> PH: *Outline of Proposals by the Secretary for the Revision of the Committee Structure of the Society*, (5.5.77.) [TF 3097].

<sup>38</sup> PH: 'Council' (1.12.77.), item 9, [PCC].

In 1977, the Society's constitution was contained in two documents: PH: *Bye-laws of USPG*, (March 1969) and *Rules of Procedure of the Council of USPG*, (reprinted 1973) [TF 3097].

<sup>39</sup> The General Committee used Rule 28 to establish the College Advisory Group as a sub-committee.

### 4.3. Partners in Mission consultations and USPG restructuring.

The reorganisation of the Society's committees and Divisions was based on the premise that the proposed restructuring would reflect the "general objectives" outlined by the Society's Secretary in 1975.<sup>40</sup> In reflecting on the need for change the Secretary observed:

the structures of the Society no longer reflected the revolution in missionary thinking which was represented in papers issued by the Anglican Consultative Council meetings in Limuru (1971) and Dublin (1973) and the Commission on World Mission and Evangelism at Bangkok (1973).<sup>41</sup>

The ACC 2 (1973) held in Dublin noted that its proposals to establish Partners in Mission (PIM) consultations, if successfully implemented, would change the way missionary societies operated within the Anglican Communion:

The present procedures of mission boards and societies will need to be modified by the proposed consultative style. Bilateral relationships will be replaced by co-ordinated action.<sup>42</sup>

The restructuring process within USPG presented the Society with a valuable opportunity to review its operations in light of the progress of the PIM consultations after 1973.

By the end of 1977, almost every province in the Anglican Communion had completed its first PIM consultation.<sup>43</sup> The Church of England, however, had not and was not to hold its first consultation until 1981. Prior to a consultation, each Anglican diocese in a province or region was asked to assess its resources and provide a statement outlining its mission priorities. At the consultation itself, representatives from each diocese would work together to combine the individual mission plans into a broader provincial programme for a three year period. A number of invited 'partners' from other churches or provinces in the Anglican Communion assisted in this process.<sup>44</sup> USPG gained firsthand experience in these consultations by participating in one or two as a 'partner' representing the Church of England.<sup>45</sup> The third ACC, which met in Trinidad in March 1976, affirmed the PIM process and encouraged greater ecumenical involvement in the

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<sup>40</sup> Paper 12.

<sup>41</sup> PH: *Minutes of the third meeting of the special Council-Staff Working Party* (7.3.77.), item 5a [AF 96.026 Box 3 File 8]. Brackets mine.

<sup>42</sup> ACC 2 (1973), page. 57. See also section 3.2.2.

<sup>43</sup> PH: *Terror and Grace: USPG Year Book* (1977/78), page 9.

<sup>44</sup> ACC 2 (1973), pages 56-58; Editorial, 'USPG Today and Tomorrow', *Network* (Autumn 1977), pages 26-27.

<sup>45</sup> PH: *Secretary's Report to the Society's Annual Meeting* (9.7.75.), page 3 [AF 96.018, Box 3 File 1]. These included consultations with the Provinces of West Indies and East Asia.

future.<sup>46</sup> The ACC recognised that these consultations brought neighbouring dioceses into closer fellowship with each other, and provided an opportunity for a province to present its programme to the wider Anglican church. The initiative of the provincial programmes also offered USPG the prospect of a new regional framework upon which to build relationships within the Anglican Communion, as well as a real possibility of moving away from the existing structures based on bilateral links with dioceses.

The new dynamism of the PIM consultations was influential in the proposal by the USPG Secretary that the Society remove the classification of Home and Overseas within its Divisions. For the Society to reflect the underlying principles of the PIM consultation process in a genuine way, it would need to develop a reciprocal two-way pattern in the movement of its resources for mission. In the context of the College of the Ascension, this implied a re-shaping of existing programmes, broadening their aims to include an element of interchange between students from different backgrounds at the College. Closer co-operation between USPG and the College was essential if Partnership principles were to be applied in the College through the Society's programmes. The following analysis examines the extent to which the Society's restructuring was influenced by Partnership in Mission. The analysis will assume that if the intention of the Society was to develop structures to facilitate reciprocal relationships between churches it will be reflected in the terms of reference for the Programmes and Presentation Committees.

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<sup>46</sup> ACC 3 (1976), pages. 55-58. The third ACC met from 23 March to 2 April 1976. Coleman (1992), pages. 183-185: Resolutions 15 and 16. The Partners in Mission consultation process was also endorsed by the 1978 Lambeth Conference.

## 4.4. USPG Committee and Divisional Structure.

To assess the potential impact of the Society's restructuring on the work of the College, this section will firstly examine the terms of reference of the Programmes and Presentation Committees, as outlined in the Council's Rules of Procedure, and compare them with those they replaced. The terms of reference will also be examined to determine the extent to which they accurately reflected the nature of the work for which each Committee was responsible. The Society's programmes will also be reviewed in relation to the College of the Ascension and their potential to further the principles of Partnership. This will enable a comparison of the College's relationship with USPG before and after the reorganisation, and assist to determine the extent to which the decision to inaugurate the College Advisory Group significantly contributed towards the application of Partnership in Mission.

### 4.4.1. The Programmes Committee: Mission Programmes.

Generally, the terms of reference for the Programmes Committee reflected the remits of the previous A&T and Overseas Committees. In March 1979, the Programmes Committee assumed responsibility for the oversight of the Society's new Mission Programmes Division (MP Division) which contained four main elements: support of missionaries, training, funding and external relationships.<sup>47</sup>

#### 4.4.1.1. Missionaries.

The Programmes Committee was responsible for the selection, training and sending of missionaries, a task previously within the remit of the A&T Committee.<sup>48</sup> The total number of missionaries working in the South under the auspices of the Society had declined from 850 in 1970, to 465 in 1977.<sup>49</sup> Consequently, the traditional work of selecting, training and caring for missionaries was not as dominant a concern within the

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<sup>47</sup> PH: *Rules of Procedure of the Council of USPG* [TF 3097]. The Programmes Committee: Rule 25(c): the Committee shall be responsible to the General Committee for: (i.) the Society's relationships and activities in world mission and advice to the General Committee on related matters of policy; (ii) the pastoral and administrative care and training of individual men and women who are potential missionaries; (iii) the acceptance of people for inclusion in Society's List of Missionaries, the pastoral and administrative care of such persons whilst on such List, and for drawing up, and keeping under review, regulations relating to missionaries; (iv) agreements with dioceses in relation to courses of study and training for their nominees and the appropriate care of them while in the United Kingdom; (v) arranging courses of training for persons on the Society's List of Missionaries; (vi) ascertaining and assessing needs for personnel and funds; (vii) drawing up annually a budget of expenditure for submission to the General Committee and allocating, within the limits prescribed by the Finance Committee and authorised by the General Committee, such additional grants as may from time to time be required.

<sup>48</sup> The Appointment and Training Committee took over the responsibilities of the Candidates Committee.

<sup>49</sup> *Terror and Grace: USPG Year Book* (1977/8), page 29. The numbers include spouses.



overall programmes of the Society as was the case during the 1960s.<sup>50</sup> In a parallel trend, by 1977, the annual number of missionaries selected by USPG had fallen to twenty from an average of over fifty before 1970.<sup>51</sup> Following the 1974 *Calling and Sending* report, a higher proportion of USPG missionary candidates were attending the College of the Ascension, averaging between ten and twenty candidates per academic year.<sup>52</sup> The Society's candidates continued to be presented to the Archbishops' Board of Examiners (ABE) for commendation by the Church of England.<sup>53</sup>

Throughout the seventies, missionaries were being placed more and more in churches with indigenous leaderships. This contrasted with the situation of the 1960s, when the majority of Anglican Bishops in the South were expatriates.<sup>54</sup> The PIM consultations were an opportunity for Anglican leaders from the South to express concerns about missionaries working within their Churches. In light of the 1970s moratorium debate, the Society was prepared to withdraw missionaries from the South if requested by church leaders, particularly if expressed in the context of a PIM consultation. However, the trend was still for churches in the South to continue requesting that USPG send personnel for posts in their churches.<sup>55</sup> This encouraged the Society in its policy of recruiting British personnel to fill posts in Anglican churches in the South.

In 1978 USPG established an Experience Exchange Programme (EE Programme) for individuals seeking to volunteer their services to churches in the South for six months to a year. The notion of a 'short term' voluntary programme had already been raised in various USPG committees since 1970.<sup>56</sup> The *Calling and Sending* report also acknowledged a growing number of applications from people within this 'short term' category.<sup>57</sup> In 1976 the A&T Committee had arranged for two volunteers to spend a 'short term service' of six months in India.<sup>58</sup> The success of this venture contributed to the Overseas Committee's decision to approve a sum of £5,000 to enable the EE Programme to be launched in May 1978 for people willing to offer "six months to one year in voluntary Christian service in other lands".<sup>59</sup> Whilst the majority of those

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<sup>50</sup> O'Connor (2000), Chapter 17.

<sup>51</sup> See Chapter Three.

<sup>52</sup> Calculated from student lists: the numbers attending during the period of each academic year (including spouses). 1973-74: 14; 1974-75: 21; 1975-76: 13; 1976-77: 10; 1977-78: 9; 1978-79: 13.

<sup>53</sup> See 3.1.3. above.

<sup>54</sup> *USPG in Action: USPG Annual report (1976/77)*, page 6. The proportion of expatriate Bishops to 'indigenous' Bishops declined from 65%, in 1967, to 27%, in 1977, in the forty-three countries that USPG worked with.

<sup>55</sup> PH: *Secretary's Report to the Society in Annual Meeting (9.7.75.)* [AF 96.018, Box 3 File 1]; PH: *Report of USPG Service Organiser: First Impressions of Calling and Responding (10.77.)* [TF 2989]; and Editorial, 'USPG Today and Tomorrow' *Network*, (Winter 1977).

<sup>56</sup> PH: *Experience Exchange Programme (22.6.78.)* [TF 2239].

<sup>57</sup> PH: *Calling and Sending (2.74.)*, page 16 [TF 2987]. See section 3.4.2.

<sup>58</sup> RHL: *G. Court for A&T Committee (20.9.77.)* [x205i.].

<sup>59</sup> PH: *Experience Exchange Programme (22.6.78.)* [TF 2239].

participating in this new category of service were from the UK, the intention was for it:

to become an exchange programme, so that Christian people from overseas will come to this country (the UK) for a similar purpose.<sup>60</sup>

The focus of the EE Programme was not simply for the individual to offer work, but to gain an experience of “living, learning, serving, giving and receiving in and with a Christian community in another country”.<sup>61</sup> In its first year there were six participants, followed by fifteen the following year.<sup>62</sup> It was to be three years later in 1981 before the first person from the South arrived in Britain under this scheme.<sup>63</sup> As this new ‘short term’ category was launched after October 1977, it was not reflected in the terms of reference for the Programmes Committee. The initiative to develop new personnel programmes aimed at exchanging the experiences of people involved in mission in different parts of the world indicated that, having committed itself to implementing new staff structures, the Society was indeed seeking to implement the Partnership principle of mutuality in its church-to-church relationships.

#### **4.4.1.2. Training.**

The Programmes Committee’s responsibility for training had two aspects: missionary training and grants for potential church leaders from the South. Missionary preparation continued to focus on the training of candidates at the College of the Ascension. There was also a budget administered by the Society to provide short courses for missionaries on furlough in the UK. Both aspects of missionary training were administered by the A&T Committee prior to 1979 and thereafter, by the Programmes Committee.

Between 1977 and 1979, with feedback from the PIM consultations, USPG responded more tangibly to the training needs of Anglican churches in the South by increasing the size of its budget for the education of potential church leaders. The Society had been providing grants for Anglicans from the South to train in the UK since the 1930s, a factor which had influenced the decision to open the College of the Ascension to Anglicans from anywhere in the Anglican Communion in 1969.<sup>64</sup> Although the 1969 decision did not result in a huge influx of students at the College, the Society continued to sponsor students for courses at Selly Oak through a budget administered by the A&T

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<sup>60</sup> PH: *Experience Exchange Programme* (22.6.78.) [TF 2239] Brackets mine.

<sup>61</sup> PH: *Experience Exchange Programme* (22.6.78.) [TF 2239].

<sup>62</sup> *In at the Birth: USPG Year Book* (1980/81), page 9.

<sup>63</sup> *Earmarked for Change: USPG Year Book and Guide* (1982), page 12.

<sup>64</sup> See Chapter Two, section 2.6.

Committee.<sup>65</sup> By 1977 it was apparent to USPG that a common theme emerging from the PIM consultations was the high priority Anglican churches in the South were giving to the training of personnel:

The reports (from the PIM Consultations) give the impression that overseas Churches recognise an urgent need for improved training of indigenous personnel, and are of the opinion that this might be assisted by Partners providing the training facilities themselves, or by their sending suitably skilled personnel to undertake the work locally.<sup>66</sup>

In particular, the provincial consultation held by the Church of the Province of Southern Africa in 1976 expressed the need for help with training and parish experience for black priests.<sup>67</sup> This proved the catalyst for USPG to increase its budget for ‘overseas students’ from £15,500 in 1976, to £37,800 in 1978, enabling six priests from South Africa to be included within its programme.<sup>68</sup> In October 1977, the Society appointed an ‘Overseas Student Secretary’ with lead responsibility for a sponsorship programme to develop the training of ‘overseas’ personnel.<sup>69</sup> Following committee reorganisation within USPG, the Programmes Committee inaugurated a Bursary sub-committee with responsibility for this work.

#### **4.4.1.3. Funding.**

A significant aspect of USPG’s work was the financial support of churches in the South through the provision of grants. Prior to the first PIM consultations, the Society solicited funding requests by sending application forms to individual dioceses in the South. Short and long-term grants to dioceses were then pledged by the Society, depending on “their relative urgency” and in light of its budget.<sup>70</sup> Although the Society’s policy was based on the right of each diocese to define its own priorities, a USPG Grants Policy Group in 1972 acknowledged that it was an “illusion” not to recognise that the provision of grants could influence the way in which dioceses

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<sup>65</sup> PH: *Recruitment and Training in 1974 and 1975* [AF 96.018, Box 3, File 1]. The number of “Overseas” students sponsored by USPG (the numbers of spouses in brackets): 1969/70: 8(2); 1970/71: 14(4); 1971/72: 15(6); 1972/73: 12(5); 1973/74: 12(4); 1974/75: 10(2); 1975/76: 8(0).

Records relating to the College of the Ascension students lists do not provide sufficient information to provide an accurate picture of the exact proportion of these USPG sponsored students who attended the College of the Ascension. However, after 1974, the approximate number of ‘overseas’ students who were sponsored by USPG and staying at the College of the Ascension was between five and ten.

<sup>66</sup> PH: *Recruitment and Personal Service Overseas in the Context of ACC Consultations* (6.77.) [AF 96.018 Box 2 File 9].

<sup>67</sup> O’Connor (2000), page 170. This Southern African consultation was an important catalyst for USPG’s Bursaries Programme inaugurated in 1982 and forms an important element of Chapter Five’s analysis.

<sup>68</sup> PH: *Report from Overseas Students Secretary* (6.3.79.) [TF 3043].

PH: *A list of candidates from South Africa* (21.2.79.) [TF 2636].

<sup>69</sup> Gillian Court was appointed ‘Overseas Students Secretary’ in October 1977, after being a staff member of the A&T Division since 1973.

<sup>70</sup> PH: *USPG – Funding Procedure* (3.79.) [TF 2550].

receiving funds determined their mission strategy.<sup>71</sup> This, coupled with the influence of the PIM Consultations, led USPG to review its funding policies.

USPG's aim in relation to funding was to develop a policy based on the provincial or regional strategies of Anglican churches in the South, rather than to continue to supporting the existing bilateral relationships between the Society and individual dioceses. After 1976, a 'transformational' fund was created to offer churches more control over their resources by providing provinces with a single block grant to be distributed according to their mission priorities. A year later, it was decided to reduce by 10 percent grants previously pledged to individual dioceses. This was to allow the provincial administration to begin to take responsibility for decisions concerning new grants in line with the new funding procedures.<sup>72</sup> A 'Funding Working Party' was appointed in 1978 to examine all aspects of the Society's "funding of overseas work" in light of PIM.<sup>73</sup> The process of modifying and changing the administration of grants, and the review of the Society's funding policy in light of the PIM consultations was to continue well beyond 1979. The outcome of this process proved very significant. A Mission Programmes Budget Group was created in May 1981 and represented the first forum in the Society's history to involve church leaders from the South in policy, not as delegates, but as full members of the Society.<sup>74</sup>

#### **4.4.1.4. External Relationships.**

Each programme within the MP Division and overseen by the Programmes committee involved USPG staff engaging with external agencies and churches in the South. However, prior to 1979, the remit of the Overseas Committee was focused primarily on:

the general oversight of the Society's relationships and activities overseas and advising the General Committee on matters relating to the Church overseas.<sup>75</sup>

After 1979 the term 'church overseas' was replaced by 'world mission' in the terms of

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<sup>71</sup> PH: *Grants Policy Group*, Paper 2 (14.11.72.) [TF 114]. The following reasons were given for this influence: a) Insufficient funds to meet every request, hence the need for criteria. b) Requests from churches were attuned to meet the approval of the Society. c) Giving based on one to one relationships between the Society and Diocesan Bishops favoured "the gifted beggar".

<sup>72</sup> PH: 'Budget Advisory Group' (3.5.77.), item 3 [PCC].

<sup>73</sup> PH: *Interim Report of the Working Party on the Funding of Mission Programmes, presented to General Committee* (8.7.78.) [AF 96.018, Box 2 File 8].

<sup>74</sup> 'Partners in Budgeting', *Network* (Autumn 1981), page 10. The Mission Programmes Budget Group was brought together to allocate the amount of USPG's budget to be distributed to each Province. Three leaders from the South were invited to attend as 'Incorporated' members of the Society to participate with two representatives from Britain to make budget decisions relating to the Budget. The Group continued to meet each year during the 1980s. See section 5.2.4.

<sup>75</sup> PH: *Rules of Procedure of the Council of USPG*, Rule 26(c)(iii)&(iv) [TF 3097].

reference of the new Programmes Committee:

responsibility to the General Committee for the Society's relationships and activities in world mission and advice to the General Committee on related matters of policy.<sup>76</sup>

The term 'world mission' corresponded with the first operational objective agreed by the Society which was "to make the mission of the Church visibly one".<sup>77</sup> Nevertheless, with the exception of the EE Programme, the work of the Mission Programmes Division continued the traditional transfer of resources in one direction without reciprocation: from the West to churches in the South. Thus it can be safely surmised that 'world mission' primarily referred to the Society's relationship with churches in the South.

#### **4.4.2. The Presentation Committee: Education and Resources in Mission.**

In broad terms, the Presentation Committee inaugurated on the 1<sup>st</sup> March 1979 assumed responsibility for the work previously undertaken by the Home Committee and within the Home Division.<sup>78</sup> To enable the Presentation Committee to carry out its remit a new Division was created: the Education and Resources in Mission Division (ERM Division). The work of the new ERM Division fell into two main areas: the Society's work in the UK and liaison with other missionary agencies.

##### **4.4.2.1. The Society's work in the United Kingdom.**

The Division title 'Education and Resources in Mission' (ERM) heralded a change in the Society's policy toward its work in the UK.<sup>79</sup> It reflected a shift from the traditional role of the Society within the 'home' church which had been expressed primarily in two ways: fund raising and recruiting personnel for the 'overseas' missionary work of the Church; and communicating information concerning the Society's work as a basis on which to generate both prayer and financial support. The new title for the Division

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<sup>76</sup> Paper 9.

<sup>77</sup> Paper 12, paragraph 26.

<sup>78</sup> PH: *Rules of Procedure of the Council of USPG* [TF 3097]. The Presentation Committee. Rule 26(c). the Committee shall be responsible to the General Committee for: (i.) interpreting and presenting the world mission and the mission programmes of the Society to the Church in such manner and with such means as to call out a response in understanding, action, prayer, personal service and giving; and to a wider public in the United Kingdom and the Republic of Ireland through the mass media; and in educational establishments; (ii) relationship and joint action with missionary agencies, Anglican or otherwise, within the United Kingdom, in the carrying out of the work under (i.) above; (iii) the organisation of the Society's representation in the dioceses of England, Wales and Ireland; (iv) contacts with other national Churches, (both within and outside England, Wales and Ireland) about matters affecting publicity in relation to world mission; (v) drawing up annually a budget of expenditure relating to the work above for submission to the General Committee; (vi) making recommendations to the General Committee with regard to co-option on Council; (vii) the Continental Chaplaincies for which the Society has administrative care in the jurisdiction of North and Central Europe and the Diocese of Gibraltar.

<sup>79</sup> The Society also had a strong relationship with the Church of Ireland.



echoed the opinions of staff and Council members of the Society who had long been advocating an educational role for the Society in relation to the wider political and social issues facing the church.<sup>80</sup> It also marked the formal recognition of an educational role for the Society in the UK context.

The ERM Division provided a publication service, which included the task of communicating the 'overseas' work of the church to 'home' churches. The main channels of communication were the quarterly magazine *Network*, annual reports and intercession material. During the 1970s, USPG developed its publication service by expanding the educational dimension of the work, in particular through a series of posters designed to challenge the 'home' church regarding attitudes to poverty and social justice.<sup>81</sup> The ERM Division also supervised twenty-two area secretaries based in various dioceses within England, Wales and Ireland. These secretaries, working in the dioceses of the 'home' church, were a bridge between the grass-root support in parishes and the overseas missionary activity of USPG.<sup>82</sup> Their work primarily contained two elements: the communication of "information about mission" and "education for mission".<sup>83</sup> As the Society attempted to include Britain within its understanding of 'world mission', the educational work expanded as examples and illustrations from the church 'overseas' were increasingly used within the resources of the ERM Division to challenge the 'home' church to engage more creatively and wholeheartedly in mission.<sup>84</sup>

The shift to include Britain within the Society's understanding of world mission underpinned the 'Root Groups' programme initiated by the Home Division before the completion of USPG's reorganisation in 1979. This programme sought to support mission in Britain by bringing together small groups of young people, over eighteen years old, to spend a year "living and sharing their lives with others in community, exploring the mission of the Church in parishes".<sup>85</sup> The first group was formed in Wolverhampton in November 1977 and soon afterwards a house was acquired to provide training for the project.<sup>86</sup> After March 1979, the Root Groups programme was incorporated into the remit of the Presentation Committee which only served to reinforce the notion that this committee was responsible for the Society's work in the UK, whilst the Programmes Committee managed those programmes concerned with the

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<sup>80</sup> 'A Look at USPG Policy', *Network* (January 1975), page 1. See section 4.2.

PH: 'Home Committee' (25.5.78.) [PCC]. This meeting acknowledged the emerging educational role for USPG.

<sup>81</sup> Dewey (1975), pages 130-131; and O'Connor (2000), page 207.

<sup>82</sup> *USPG in Action: Annual Report* (1976/77), page 10.

<sup>83</sup> PH: *Secretary's Report to Society's Annual Meeting* (9.7.75.) page 4, [AF 96.018, Box 3 File 1].

<sup>84</sup> *Network* (Spring 1977), page 26.

<sup>85</sup> *Network* (November 1974 & Autumn 1977). The initiative was the responsibility of USPG's Youth Secretary who was Revd. Frank James, a graduate of Madras in India who was ordained in the Church of England and served in parishes in Portsea and Bristol.

<sup>86</sup> *Network* (Spring 1978), page 25. During the 1980s, young people from the South participated as members of the 'Root Groups'.

Society's relationship with churches in the South.

#### 4.4.2.2. Liaison.

The remit for the Presentation Committee, and previously that of the Home Committee, included the task of working with other missionary agencies in the UK. Ecumenically, this liaison was expressed through the Conference of British Missionary Societies which was incorporated into the British Council of Churches in 1978 and became known as the Conference for World Mission.<sup>87</sup> In the Church of England, the inauguration of Synodical government in 1970 offered new forums for the Society to interact with Church of England members, especially at deanery and parish level.<sup>88</sup> At a national level, the General Synod's Board for Mission and Unity provided a formal point of contact between the Church of England and organisations interested in mission within Britain and across the Anglican Communion, including representatives from the ACC, the British Council of Churches, the WCC and British voluntary missionary agencies.<sup>89</sup> The Presentation Committee's remit for liaison brought its members and staff into a wide network of national, international and ecumenical organisations and churches.

In response to the PIM consultation process, the Board of Mission and Unity in 1977 published a report on relations between the Church of England, the General Synod and the Missionary Societies.<sup>90</sup> This sought to respond to two questions concerned with the triangle of relationships between the Church of England, voluntary missionary societies and churches 'overseas':

How can the Church of England enter into this sort of church-to-church relationship (that is based on PIM) when a major part of its relations with the church overseas is in the hands of voluntary missionary societies?

How can the societies be more closely related to the formal structures without losing their independence?<sup>91</sup>

The specialist interests and different theological backgrounds of the missionary agencies mitigated strongly against the creation of a single missionary organisation under the umbrella of General Synod. Instead, the report proposed forming a co-ordinating body consisting of representatives from the Board of Mission and Unity, and missionary societies with a large network of international church relationships. Following

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<sup>87</sup> This move was similar to the integration of the International Missionary Council into the World Council of Churches in 1961. Therefore, the British role of the Conference for World Mission was similar to the international role of the Commission on World Mission and Evangelism.

<sup>88</sup> The Synodical system brought laity and clergy together into a democratic form of government with four levels of representation: General Synod at a national level, a Diocesan Synod within every diocese, Deanery Synod for groups of parishes within a diocese, and Parish Council at congregation level.

<sup>89</sup> Welsby (1985), pages 50-62.

<sup>90</sup> *Partnership for World Mission* (1977).

<sup>91</sup> *Partnership for World Mission* (1977), page 17.

consultation between interested parties, the new body was established in October 1978. It brought together ten voluntary agencies involved in mission, with the Board for Mission and Unity. It soon became known as the Partnership for World Mission (PWM), an abbreviation of its full title: the 'Partnership for World Mission of the General Synod and the Mission Agencies of the Church of England'.<sup>92</sup> The presence of the PWM brought USPG into closer relationship with other Church of England missionary societies, especially the Church Missionary Society. It was an important step in the movement away from a system of missionary involvement based on *society-to-church* relationships towards stronger and mutually based *church-to-church* relationships.<sup>93</sup> This shift represented the call of Bangkok and the ACC for multi-lateral, rather than bi-lateral relationships.

#### 4.4.3. Summary of change in USPG.

In reflecting on the impact of the restructuring process on USPG and the implications for the programmes of the Divisions, a number of observations can be made. There were a number of significant linguistic changes in the remits of the various committees. The geographical references used in the terms of reference for the new Programmes and Presentation Committees were significantly different from those they replaced. The word 'home' was replaced by names such as UK, England, Wales and Ireland and the word 'overseas' was either omitted or replaced by the term 'world mission'. The need to develop the educational role in the British Church was signalled by the change from the word 'communicating' in the previous Home Committee's terms of reference to 'interpreting and presenting' in that of the Presentation Committee. This indicated a shift away from the task of passing on information, to one of interpretation and presentation of information in a form relevant and challenging for mission in Britain.

In spite of these changes, the dominant tone of the language used in the terms of reference continued to reflect the traditional split between the Society's work in the UK and its support of churches in the South. The Programmes Committee and the MP

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<sup>92</sup> *Partnership for World Mission* (GS MISC.192) (1983), appendices 1 and 2.

There were two categories of membership within the Partnership for World Mission:

(1.) Full members: Bible Churchmen's Missionary Society; Church Army; Church's Ministry among the Jews; Intercontinental Church Society; Church Missionary Society; Missions to Seamen; Mother's Union; South American Missionary Society; Society for Promoting Christian Knowledge; USPG and the Board of Mission and Unity.

(2.) Associate members without voting rights. In 1983 there were 19 organisations in this category, many of which were smaller regional societies, for example, the Melanesian Mission and the Ruanda Mission. The Anglican Churches in Wales, Ireland and Scotland were included in this category.

<sup>93</sup> *Terror and Grace: USPG Year Book* (1977/78), page 9. "...the churches have moved away from a project-system to comprehensive planning and defining of priorities on a regional basis; and church to church relationships in place of a mission to mission-society relationship."

Division were primarily concerned with the Society's work in the South, as was the previous A&T and Overseas Committees; and the Presentation Committee and the ERM Division continued the focus of the former Home Committee on the British context. Although the Society had erased the names of 'Home' and 'Overseas' it did not successfully remove these classifications from the organisational mindset and culture as reflected in the way USPG continued to organise its programmes.

New initiatives within the Society and the wider Anglican church, particularly between October 1977 and March 1979, led to potential changes in the Society's relationship with the churches in Britain and the South. The establishment of the Roots Group programme was a tangible demonstration of the Society's commitment to include British churches within its understanding of world mission. The Society's funding review was part of a move to develop church-to-church relationships in place of mission-to-church relationships, whereby the Society organised funding directly with churches at diocesan or local level. The process of strengthening church-church relationships was furthered by the creation of the Partnership for World Mission which improved the interaction between the Society with the Church of England on mission-related issues. Also, the PIM consultations and the development of provincially-based mission programmes presented further opportunity for the Society to strengthen its formal church relationships with Anglicans in the South.

The inauguration of the EE Programme appeared to be an attempt by the Society to apply Partnership principles of mutuality and interdependence within its personnel programmes. The placement was promoted first of all as an opportunity for valuable learning and experience for the participants and secondly as a way to serve the church through the work and skills offered. This initiative was taken after the new terms of reference for the Programmes and Presentation committees were agreed by the Society in October 1977. Hence, the remits for the Divisions were not fully representative of all the programmes within the oversight of the Programmes and Presentation Committees.

The Society's willingness to develop mutual relationships between Britain and churches in the South was demonstrated in two ways: the EE Programme and an invitation to a church leader from the South to assist British churches in mission. The underlying policy of the EE Programme was that of exchange, demonstrated by the intention to include church members from the South in the programme. Although the first person from the South did not join the EE programme until 1981, from its outset a commitment to mutual exchange between Britain and the South was integral to the programme. The availability of finance to fund participants from the South retarded the implementation of the policy. At the end of 1977 the Dean of Bridgetown Cathedral, Barbados, visited the UK on the initiative of the Society's Home Committee to encourage churches in



Britain to engage in mission.<sup>94</sup> This was an early example of the effort to offer an educational input and promote a sense of mission in British parishes rather than just provide information regarding churches in the South. Despite these initiatives, the Society's new structures, continued to reflect those of an organisation whose relationship with churches in the UK was fundamentally different from its relationship with churches in the South: that of raising funds and providing mission education in the UK; and sending finance and personnel to churches in the South.

However, the PIM consultations had begun to influence the way the Society organised its work, in particular through its response to the request from the Church of the Province of Southern Africa for assistance in training church leaders and the inauguration of a block grant system to provinces. After 1977 the initiatives of the EE Programmes and the Roots Groups indicate signs of the influence of Partnership in Mission through the exchange element and focus on mission in Britain. These provide some tangible evidence that, from 1977 onwards, the Partnership principle of mutuality was more tangibly influencing the work of the Society.

Although the PIM consultations provided forums for the Society to hear the voice of the Anglican Church in the South, there was an absence of formal consultation with the South within the restructuring process of USPG. The members of the CSWP, the Barker Group, and the committees of the Society were predominantly British. Whilst for the first time the College Advisory Group enabled students to participate in its governance, their voice was limited to two representatives. There was no formal student representation in the USPG's General or 'Regular' committees, nor was there a guarantee that the elected students would be from the South. Despite employing one or two staff from the South within USPG, in 1979 the College tutorial staff were all British.<sup>95</sup> These factors indicate that, despite the Society's willingness to explore new forms of consultation with the South, which was to lead to the new initiative of a Mission Programmes Budget Group, there remained an ambivalence towards involving church leaders from the South in the everyday processes of decision making in the Society.

The transfer of the College Advisory Group from the A&T Committee to the General Committee, in principle, placed the College in an equal relationship to all of the Society's programmes. This fulfilled the Society's aim to improve the co-ordination of

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<sup>94</sup> PH: 'Home Committee' (26.5.77.), item 6 and 'Council' (1.12.77.), item 7a [PCC].

<sup>95</sup> USPG's Youth Secretary was Indian, the Revd. Frank James and Revd. Dr. Peter Leung from China was employed within the Division of Mission Programmes. Within the context of the Selly Oak Colleges, the main trend was to employ British staff, but the annual scholarships of the William Paton and Dorothy Cadbury Fellowships ensured some representation from the South. Additionally, individual colleges had employed tutors from the South, for example, Bishop Sadiq (India) in the College of the Ascension from 1970-72 and George Mulrain (Trinidad) at Kingsmead from 1977-1983.



work between the College and the Council's committees.<sup>96</sup> The staff of the College of the Ascension supported this approach wholeheartedly:

They (the College staff) looked forward to a relationship with the Society in which the College's international, ecumenical and inter-faith experience would be made available to the whole of the staff rather than to those of one Division of it.<sup>97</sup>

The function of the General Committee was to ensure the implementation of "the general policy directions laid down by Council".<sup>98</sup> For the College, this signified advance from its former relationship to the A&T Committee whose primary concern had been with missionary personnel and students studying in the UK. Now in its new position as a sub-committee of Council's General Committee, the College was in a stronger position to relate to all the Society's programmes, particularly to the Root Groups and EE Programmes that were developing mutual exchange between their participants and the churches of their placement. The College of the Ascension was now also better placed to engage in Partnership in Mission than it had been under the previous structure.

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<sup>96</sup> PH: *Operational Objectives of the Society and Reorganisation: report on the proceedings of the special group set up by General Committee* (17.11.76.) item 7.2. [TF 2534].

<sup>97</sup> PH: *Minutes of the Third Meeting of the Special CSWP* (7.3.77.), item 7a. [AF 96.026 Box 3 File 8]. Brackets mine.

<sup>98</sup> PH: *Rules of Procedure of the Council of USPG*, Rule 22(d)(i.) [TF 3097].

## 4.5. USPG, College of the Ascension and Selly Oak Colleges.

The Barker Report pointed to the importance of the relationship between the College of the Ascension and USPG:

The College has been, and is, an integral part of the life and work of the USPG...The aims of the USPG and the aims of the College are one.<sup>99</sup>

The report also stated that the College of the Ascension was “fully identified” with the Selly Oak Colleges.<sup>100</sup> Therefore, changes of ethos or emphasis within USPG could have repercussions for the College of the Ascension in its relationship within the Selly Oak Colleges, especially if USPG’s aims as a missionary agency were in tension with those of the Selly Oak ‘Training in Mission’ Semester.

In February 1978, the Selly Oak Training in Mission Committee inaugurated a Department of Mission to manage its mission training courses.<sup>101</sup> The initiative followed discussions through the mid-1970s which had considered various proposals for a more formal administrative unit to support the mission training.<sup>102</sup> The new Department was to be responsible to the central council of the Selly Oak Colleges rather than to the sponsoring agencies of the four missionary training colleges.<sup>103</sup> Responsibility for the Training in Mission programme was invested in a committee which consisted of the Department’s teaching staff and the tutorial staff of the four missionary training colleges.<sup>104</sup> Thus the College of the Ascension tutorial staff were to be the primary representatives of USPG in the Department; the USPG would, however, be directly involved in bi-annual consultations between the Department and its sponsoring agencies. By the end of the 1970s, the increased time commitment of staff and students to courses in the Selly Oak Colleges meant a reduction in the amount of teaching that College tutorial staff could give their own students. It also reduced the

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<sup>99</sup> Paper 5, para. 1.

<sup>100</sup> Paper 5, para. 1.

<sup>101</sup> PH: *Working Document on a Department of Mission of the Selly Oak Colleges* (1.78.) [TF 460].

<sup>102</sup> For example, in 1974, there was discussion again of the feasibility of one ecumenical missionary training college: PH *Selly Oak Colleges: Community, Collegium and Federation* (19.2.74.) [TF 830]. In 1972, the two term Training in Mission Semester moved from the Spring and Summer terms to Autumn and Spring, with the Summer term replacing Autumn for preparatory sessions. References within Training in Mission reports after 1973 ceased to include the title of Semester. In 1974 the two term Training in Mission course consisted of a series of three week units under the broad heading of ‘Living Issues’. After 1974, each term included a reading week. PH: *The programme of Training in Mission*, (1974/75) [TF 9].

<sup>103</sup> PH: *Working Document on a Department of Mission of the Selly Oak Colleges* (1.78.) [TF 460]. This meant that after 1978 representation from the sponsoring agencies was through their tutorial staff. In the case of USPG, this was the Principal of the College of the Ascension. Two students from each missionary College were to attend meetings of the Department held once a term. An aim for the Department was to “establish a regular conference of all supporting agencies”. Prior to 1978, the Training in Mission Committee included representatives from USPG headquarters.

<sup>104</sup> The four missionary training colleges were: the College of the Ascension, Kingsmead, Crowther Hall and St. Andrew’s.

time staff could offer USPG in implementing new initiatives in the College.

Students in residence at the College of the Ascension attended other courses in Selly Oak in addition to the Training in Mission programme. There were, in fact, different groups of students in residence in the College.<sup>105</sup> Firstly, students under the auspices of USPG, either preparing to work in the South as missionaries, or coming from the South to study courses in Selly Oak; in particular at Westhill College, Birmingham University and the Department of Mission. Secondly, students who were allocated places through the central admissions office of the Selly Oak Colleges. These included a number attending Social Studies programmes based at Westhill College, such as the one year Child Care and Overseas Social Workers Courses or the one term Development Studies Course.<sup>106</sup> Additionally, there were students from European countries attending English courses and preparing to work in the South as missionaries. The students in residence at the College also included a wide representation of Christian traditions from different regions of the world. They created an “international, ecumenical and inter-faith experience” that the College staff wanted to make more available to USPG as a resource.<sup>107</sup> The formation of a College Advisory Group was a response by the Society to this offer.

The continuing reliance of the College on students admitted through the central administration of Selly Oak was due mainly to the decline in missionary candidates. Since the re-opening of the College of the Ascension in 1965, less than half of the college rooms had been filled by USPG missionary candidates. After 1978, the responsibility for ensuring that the College’s residential space was fully utilised passed from the Principal and the A&T Secretary to the College Advisory Group. This gave some of the USPG headquarters staff a broader involvement in an important aspect of College management and a greater awareness of the College’s involvement in the Selly Oak Colleges. The potential for interaction between the College and the Selly Oak Colleges was thus increased.

The strong emphasis on courses external to the college raised questions for the College tutorial staff regarding the status of the College of the Ascension community: was it a

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<sup>105</sup> Paper 5, para. 1.

<sup>106</sup> Students Lists: In Autumn term 1977 thirty students stayed in the College, of whom five were UK students attending a Child Care Course, three international students attending a Development Studies Course and four Namibian students sponsored by the British Council studying for a one year Certificate in Further Education. From 1977 to 1988, the British Council sponsored groups of between ten to fifteen Namibian refugees to attend courses for one academic year within the Social Studies Department. On average, six students from each group stayed in the College of the Ascension. Of the eleven USPG sponsored students: three were missionary candidates from the UK and the remainder were from Asia and Africa.

PH: [AF 97.059 Box 1 File 26]. During 1977, the College received £17,780 income, from a total budget of £63,500, in payment for accommodation used by students admitted through the Selly Oak Colleges.

<sup>107</sup> PH: *Minutes of the Third Meeting of the Special CSWP (7.3.77.)*, item 7a. [AF 96.026 Box 3 File 8].

*hostel* for Selly Oak students, including those sponsored by USPG; or was it a *community* with its own distinctive character and contribution to Selly Oak? In response to this question, the Principal of the College in 1978 arranged with the Department of Mission for 'College Time' to be initiated within the curriculum of the Training in Mission programme to provide a new opportunity for College residents to meet as a community.<sup>108</sup> In other respects the College continued to provide its students with a distinctive community life, especially through the Anglican liturgy of chapel worship which centred on a daily Eucharist. Although the Christian dimension of the College community was based on its Anglican commitment, it was acknowledged that participation in worship could not be mandatory due to the diversity of its community which included other Christian denominations as well as non-Christians. Practical and social activities, such as kitchen and garden chores, and student common room meetings contributed to the development of community life. The College of the Ascension was therefore able to maintain a distinctive identity as a community while at the same time participating in central Selly Oak activities.

The objective of USPG "to make the mission of the Church visibly one" was reflected in the underlying philosophy of the Training in Mission programme which continued to seek ways of implementing the principle of 'Mission in Six Continents' by being open to any Christian participating in God's one mission throughout the world.<sup>109</sup>

Nevertheless, its primary student intake continued to be Western people preparing to be missionaries in the South.<sup>110</sup> This reality is acknowledged in a discussion of the programme in 1977:

It should be obvious that we are using the word "mission" with a 6-continent and not a 3-continent reference. However, it is also a fact that the present financial and administrative basis of the Training in Mission programme reflects the traditional 3-continent perspective.<sup>111</sup>

The implication of the 3-continent reference was that mission was at one time the preserve of three continents who sent personnel to serve in mission in the continents of

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<sup>108</sup> PH: *Department of Mission: College Time* (4.79.) [AF 95.052]. Two periods were allocated for this purpose during Tuesday morning and Thursday evening. Sessions were open to all students, in particular the partners of those attending the mission course. During the first year, the average number attending a session was twelve, including a small proportion of students on other courses than mission. Each of the four missionary training colleges organised their own 'College Time'.

PH: *Memorandum from John Davies to Geoffrey Allen, Social Studies* (2.2.78.) [AF 97.059 Box 1 File 6]. It is argued that the 'College Time' was an educational task and to be included in the training programme.

<sup>109</sup> Paper 12, paragraph 26.

<sup>110</sup> See sections 2.3.3. and 3.4.3.

<sup>111</sup> PH: *Training in Mission* (13.6.77.) [TF 460]. A paper by Lesslie Newbigin, lecturer in mission and ecumenical studies at Selly Oak. Newbigin was a Bishop in the Church of South India for twenty-seven years prior to his appointment at Selly Oak, in 1974. During the years 1957-1965 he served as general secretary of the IMC, and after 1961, the Division of World Mission and Evangelism of the WCC. He remained an influential figure within ecumenical relationships throughout this period. For his autobiography see Newbigin (1985).

Asia, Africa and Latin America.<sup>112</sup> The establishment of a Department of Mission was an opportunity for the missionary training colleges to develop further a six-continent approach to mission training: for example, by attracting students engaged in mission who were not crossing national boundaries, whether they be from the UK or the South.<sup>113</sup> This development was compatible with the objective of USPG to remove the distinction between 'Home' and 'Overseas' within its structures and programmes.

Up until this time, only a small number of students from the South were attending the Training in Mission programme. The majority of residents from the South in the missionary training colleges were enrolled in other courses within the Selly Oak Colleges, in particular the Development Studies, Christian Education and Church Management courses at Westhill College. In 1978 the Department of Mission initiated a series of week-long courses for Christians involved in mission in Britain, a development congruent with USPG's policy towards the UK.<sup>114</sup> The Society's A&T Secretary had begun to promote the opportunities afforded by Selly Oak as a way of encouraging mission in the British Church from 1975 onwards.<sup>115</sup> The A&T Committee had also discussed ways of sponsoring British students to attend the College of the Ascension.<sup>116</sup> This initiative was taken up by the Principal of the College and described in a paper presented to the A&T Committee in January 1978.<sup>117</sup> To offset the high cost of residency and tuition for this category of person, the committee proposed that USPG should offer limited grants in support of British people involved in mission who wished to attend courses at Selly Oak.<sup>118</sup> During the summer of 1978, a letter appeared in USPG's Network magazine advertising the availability of "bursaries to people within Britain to attend the College and Selly Oak Mission Department to partake in mission training for work in this country".<sup>119</sup>

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<sup>112</sup> Since Mexico (1963) did not name the six continents, the quotation is not clear as the precise meaning of the 3-continent, though in this context it has been taken that they refer to North America, Europe and Oceania and the three continents of the South are Asia, Africa and Latin America.

<sup>113</sup> PH: *Appendix C of papers submitted to the Selly Oak Colleges Central Council: Working document on a Department of Mission of the Selly Oak Colleges* (28.2.78.) [AF 96.018 Box 1]. Note also: "The Department will seek to enlarge the usefulness of, and the base of support for the programme of Training and Studies in Mission and will, to this end, make contact with agencies concerned with mission in the United Kingdom and overseas which are not financially related to the Selly Oak Colleges with a view to seeking their partnership". (Italics mine.)

<sup>114</sup> PH: *Department of Mission Brochure* (1978-79) [TF 461].

<sup>115</sup> PH: *Memo from A&T Secretary to USPG area secretaries, Deputation Secretary and Principal of the College of the Ascension* (1.10.75.) [TF 461].

<sup>116</sup> PH: *Training in Mission with USPG: developing the service and widening the scope* (7.5.76.) [TF 103].

<sup>117</sup> The A&T Committee meeting of 17 January 1978, was the same meeting that received the Barker Report, see Paper 4. The Barker Report indicated awareness of the contents of this paper: "a new category of increasing importance, namely those who are being sent to Selly Oak for mission study in implementation of USPG's commitment to mission in Britain".

<sup>118</sup> PH: *Widening the Range of Missionary Training* (11.1.78.) [TF 1079].

<sup>119</sup> *Network* (Summer 1978), p. 31.



The inauguration of the College Advisory Group increased interaction between the work of the College of the Ascension in Selly Oak and USPG. Prior to 1978, the College staff contributed to the formation of the “aims, objectives and curriculum of the Training in Mission course” without particular recourse to the staff at USPG headquarters.<sup>120</sup> The College Advisory Group enabled the Society to offer more consistent support to the College tutorial staff in its day-to-day involvement in Selly Oak affairs. The changes brought about by the restructuring process in 1979 did not alter the existing compatibility of USPG with the aims of the Selly Oak Colleges, in particular the diversity of courses on offer, the initiation of a Department of Mission and the extension of the mission programme to include British churches. It can be concluded therefore that the benefits to the Society resulting from the College of the Ascension’s place within the Selly Oak Colleges served to promote, rather than hinder its programmes.

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<sup>120</sup> PH: *Minutes of the third meeting of the special CSWP (7.3.77.)* paragraph 7(e) [AF 96.026 Box 3 File 8]. However, it can be noted that from 1975-1978, James Robertson, as Secretary of USPG, was also Chair of the Training in Mission Committee.

## Conclusion.

The aim of this chapter has been to assess the influence of Partnership in Mission principles in USPG's decision to inaugurate a College Advisory Group for the College of the Ascension. To this end, the chapter reviewed the process undertaken by the Society to reach this decision, including the place of the College Advisory Group within the restructuring of USPG's committees and administration. The impact on USPG of the ACC's Partners in Mission consultation process was also considered, as was the relationship of the College of the Ascension with other missionary colleges in Selly Oak as they co-operated in the inauguration of a Department of Mission.

It was found that the new initiatives taken by the Society reflected mutuality more closely than did its existing programmes, in particular the emphasis on learning through experience of the Experience Exchange Programme, the Root Group's focus of mission in Britain, the response to the funding request from the Church of the Province of Southern Africa, and the introduction of 'transformational' funding to enable Anglican provinces to determine their own mission priorities. These new initiatives must be seen within the framework of the PIM consultation process within the Anglican Communion, the success of which was seen in the developing reciprocity among its Provinces. The application of Partnership principles to relationships among Anglican Provinces had two important consequences for USPG. Firstly, it encouraged the Society to transfer its support of mission in the South from the local or diocesan level to the Provinces themselves. Secondly, the ACC's progress with Partners in Mission consultations prompted the Church of England to inaugurate the Partnership for World Mission organisation as a bridge between its General Synod and Anglican missionary societies, of which USPG was part. This reinforced the Society's traditional role as a Church of England voluntary missionary agency.

It was argued that despite USPG's attempt to avoid a re-shuffling of its existing work and to 'make mission visibly one' in its organisation, the new structures continued to reflect a fundamental divide between the Society's work in Britain and its work elsewhere. Its engagement with churches in Britain was broadened to include an educational remit of encouraging British Christians to engage more wholeheartedly in mission by using examples and illustrations from the Society's work in the South. This contrasted with USPG's work in the South which was placed within the umbrella phrase of 'world mission' to replace 'overseas' as the term to describe the USPG's relationship with churches in the South. With the notable exception of Root Groups, the Society's support of mission projects was limited to churches in the South.

Nevertheless, the restructuring of the Society and the inauguration of a College Advisory Group changed the College's relationship with USPG in a way that made it

possible for Partnership in Mission principles to be applied in the College programmes. It was argued that as a sub-committee of the Society's General Committee, the College of the Ascension was elevated to an equal relationship with all other USPG programmes, including those concerned with Britain or 'world mission'. This opened the way for the College's "international, ecumenical and inter-faith experience" to be utilised by USPG, for example among Anglican parishes and dioceses in the UK.<sup>121</sup> Therefore, it can be concluded that the decision to inaugurate a College Advisory Group increased the possibility of Partnership in Mission principles being realised in the programmes of the College.

There is a marked contrast between this conclusion and those of the past three chapters which argued that Partnership in Mission was no more than a peripheral factor in the Society's decision-making processes relating to the College of the Ascension. This raises an important question regarding the 'conceptual terrain' of USPG and the College of the Ascension: why was Partnership in Mission more influential in this decision than in those discussed in the previous three chapters?

The most significant factor relating to Partnership in Mission within this chapter was the growing influence of the PIM consultation process within the Anglican Communion. The introduction of PIM challenged Anglican provinces to develop mission strategies of their own, with the result that USPG had begun to shift away from bilateral funding on a local level towards the support of funding provincial mission programmes. This is where it is helpful to return to the Foucault "tool-box". He reminds us that to understand a conceptual terrain, one must understand the mechanisms and procedures that shape concepts and ideas in the relationship of power and knowledge. Knowledge does not stand outside the exercise of power and, in relation to the concerns of this thesis, missiological concepts are integral to the structures of the church which support mission. Where structures are at variance with the concepts that are central to the organisation, a conceptual terrain becomes a place of tension and conflict. In the case of the Anglican Communion this was the case, for example, with the MRI Directory of Projects that was discussed in the previous chapter.<sup>122</sup> The analysis of MRI showed that existing Anglican structures were at variance with the concept of 'mutual responsibility and interdependence'. The attempt to use the existing structures for the purposes of MRI failed.

This chapter has shown that the process of PIM consultations came about through the introduction of new structures, thus supporting the argument that the successful application of Partnership principles depended on the development of new structures,

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<sup>121</sup> See section 4.5.

PH: *Minutes of the Third Meeting of the Special CSWP* (7.3.77.), item 7a. [AF 96.026 Box 3 File 8].

<sup>122</sup> See section 3.2.1.

rather than reforming the existing Anglican administration. Furthermore, evidence of this can be seen in the new programmes introduced by USPG prior to the completion of its 1979 structural re-organisation, in particular the Experience Exchange and Root Group programmes. Consequently, the conceptual terrain of USPG, after its 1979 re-organisation, comprised old structures that perpetuated the sending of finance and personnel in a single direction from the UK to the South, but also new structures and programmes that were congruent with Partnership principles. This indicates both continuity and discontinuity: on the one hand, continuity between the old structures and pre-Partnership in Mission thinking about mission; and on the other, new structures that through the influence of the ACC Partners in Mission consultation process. USPG's conceptual terrain was therefore in process of change, though it remained at this point a contested terrain.

**BACKGROUND PAPERS RELATING TO TEXT FOUR: THE INAUGURATION OF A  
COLLEGE ADVISORY GROUP.**

A: Papers related to the Barker Report and the College Advisory Group.

**First meeting of the College Advisory Group, 7 July 1978.<sup>123</sup>**

**[Paper 1]:** Minutes of the USPG Council, **5-7 June 1978.**

*Confirmed the decision to inaugurate a new advisory Group for the College.*

**TEXT FOUR:** Minute of the Appointment and Training Committee, **7 March 1978.**

[Extract] Received, discussed and amended a staff memorandum proposing the membership, powers and terms of reference of a new advisory group for the College of the Ascension, and resolved:

- a) that an advisory group be set up, to be known as 'the College of the Ascension (Board of Governors)'.  
b) that the membership, powers and terms of reference be as noted in the Schedule annexed.

**[Paper 2]:** *Schedule referred above in b): Membership, Powers and Terms of Reference.*

**[Paper 3]:** Memo from College Principal: *Staff memorandum in Text Four above.* **23 February 1978.**

**Inauguration of Department of Mission, Selly Oak Colleges, February 1978.**

**[Paper 4]:** Minutes of the Appointment and Training Committee, **17 January 1978.**

*The Barker Report is received and staff authorised to effect its recommendation for a new committee.*

**[Paper 5]:** The Barker Report: a Governing Body for the College of the Ascension **January 1978.**

**[Paper 6]:** Letter from College Principal, **12 December 1977.** *Comments on a draft of the Barker report.*

**[Paper 7]:** Minutes of two meetings of the Barker Group, **9 & 12 November 1977.**

**[Paper 8]:** Minutes of the Appointment and Training Committee, **20 September 1977.**

*Appoint Dr. Barker as Chair of a Group<sup>124</sup> to review the management of the College of the Ascension.*

B: Papers related to the restructuring of USPG's Committees.

**Inauguration of USPG's Programmes and Presentation Committees, 1 March 1979.**

**[Paper 9]:** Minutes of the General Committee & schedules of new rules of procedure, **19 October 1977.**  
*Agree amendments to Constitution for Committee restructuring (adopted by Council, December 1977).*

**[Paper 10]:** Minutes of the USPG Council, **22-24 June 1977.**

*Received the Council-Staff Working Party Report; agreed recommendations to implement the Report; and appoint a group to revise USPG's Constitution.*

**[Paper 11]:** USPG Council-Staff Working Party Report, **10 May 1977.**

**3<sup>rd</sup> Anglican Consultative Council, Trinidad, 23 March-2 April 1976**

**[Paper 12]:** Memorandum from Secretary on the Operational Objectives of the Society, **23 April 1975.**

*This report provided a broad framework for the changes in USPG which led to the new structure in 1979.*

**USPG Staff Conference, November 1974**

Table 4. Background papers relating to TEXT FOUR: A College Advisory Group.<sup>125</sup>

<sup>123</sup> The Group's formal title was: 'The College of the Ascension Group (Board of Governors)'.

<sup>124</sup> Referred to within the text as 'the Barker Group', and its report as 'the Barker Report'.

<sup>125</sup> TEXT FOUR and Papers 1, 2, 4, 9 & 10: PH [PCC]; Papers 3 & 7: PH [TF 850]. Paper 5: PH [TF 1063]; Papers 6 & 12: PH [AF 96.018 Box 2 File 1]; Paper 8: PH: pages 825-831 [PCC]; Paper 11: PH: [AF 96.018 Box 2 File 9].



## Chapter Five: USPG's Bursaries Programme, 1982.

### Introduction.

This chapter turns to a new element of USPG's work in the development of a Bursaries Programme to help member churches of the Anglican Communion to strengthen their resources through training and work experience for their actual and future leaders. Since the 1930s, the Society had administered a small training budget which provided scholarship support to individuals applicants on an occasional basis. In 1982 the Society decided to institute a formal Bursaries Programme as a means of extending its resources for training of potential leaders from the Anglican Communion. The aim of this chapter is to assess the degree to which Partnership in Mission principles influenced the 1982 decision and the construction of the Bursaries Programme.

USPG considered the College of the Ascension as an integral part of this programme, and encouraged the recipients of bursaries to join the College community and to avail themselves of the Selly Oak educational resources. One of the consequences of the Bursaries Programme was that USPG bursars began to outnumber the Society's missionary candidates in the College's residential community.

A formal policy document was adopted by USPG's Programmes Committee on 16 March 1982. Referred to as TEXT FIVE, the committee minute reads as follows:

Adopted the paper 'USPG's Bursaries Programme' as a statement of the Society's policy for commendation to churches overseas, particularly in the preparation of Partners-in-Mission Consultations, with a tribute to the stimulus of the Province of Southern Africa in the formation of the Programme.<sup>1</sup>

In considering the degree to which this policy decision reflected Partnership in Mission principles, the chapter will assess the influence of the Partners in Mission consultations of the Anglican Consultative Council, referred to in TEXT FIVE, on the shaping of the Bursaries Programme. The contribution from the Church of the Province of Southern Africa (CPSA) to the formation of the policy document will be examined in light of its Partners in Mission consultation held in South Africa in 1976. At the consultation the Southern African Province heard a persuasive case from the South African Anglican representatives for the need of its pastors to have the opportunity to experience life in a context other than that which prevailed under the Apartheid regime. This led the Province to appeal for assistance from other churches in the Anglican Communion. In response to this appeal, USPG increased its informal training budget and resolved to inaugurate a formal policy in the nature of a Bursaries Programme.

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<sup>1</sup> TEXT FIVE: PH: 'Programmes Committee' (16.3.82.) [PCC].

The chapter will also review the consultation process engaged in by the Society in the preparation of guidelines for the Bursaries Programme. It will examine a new initiative in which USPG inaugurated an international group to advise the Society on its budget policy. This initiative is relevant for its inclusion of representatives from the South in its membership and because the Society's training budget was an item in its agenda. A majority of beneficiaries of the Bursaries Programme became members of the College of the Ascension residential community and attended courses within the Selly Oak context. As USPG actively encouraged them to participate in mission training, this chapter will also assess the suitability of the Mission Department's educational programmes for the bursars. The chapter will attempt to examine the extent to which programmes, created primarily for the purpose of training European missionaries, were adaptable to the different needs of Christian leaders from the South and who were returning to their own churches.

The use of the term 'partner churches' in the Bursaries Programme's statement of aims will be examined to determine the extent to which the word 'partner' reflected the principle of 'Mission in Six Continents' by including Britain within its definition of 'partner churches'. To this end, the chapter will examine the Society's role within the PIM consultation process, especially following the Church of England's first PIM consultation in 1981 and the inauguration in 1978 of the Partnership for World Mission to provide a bridge between the Church of England and its voluntary missionary agencies.

It will be argued that the primary focus of the Bursaries Programme was to meet the needs of churches in the South, and that this was in continuity with the Society's historical role of assisting the needs of 'overseas' churches in the South. Insofar as the Bursaries Programme failed actively to promote reciprocity among Anglican Churches in the South and the Church of England, it will be argued that the way in which the Programme was conceived fell short of the Partnership principle of mutuality in mission. To the extent that bursars from the South were able to impact the quality of the College community, and to participate in the life of local parishes, it may be said that mutual sharing was achieved, though it will be argued in conclusion that this was a valuable by-product of the Bursaries Programme, but not its central aim.

## 5.1. Background to the Bursaries Programme.

Prior to 1979, the administration of USPG's budget for the provision of grants for students from the South, and the responsibility for their welfare, was the joint responsibility of the 'Overseas' and 'Appointment and Training' committees. Following the Society's restructuring in March 1979, this work was integrated into the remit of the new Programmes Committee.<sup>2</sup> To help with the day-to-day responsibility for administering the grants budget, the Presentation committee set up a Bursary Advisory Group as a sub-committee. The grants budget had increased significantly from a total of £15,670 in 1977, to £60,000 in 1982.<sup>3</sup> Many beneficiaries of USPG grants attended courses within the Selly Oak Colleges and stayed at the College of the Ascension. The larger budget therefore increased the number of students staying at the College. To manage this expansion, USPG appointed a full time Overseas Students Secretary in October 1977.

The guidelines used by the Society in determining its policy on the sponsorship of students from the South were informal and unclear throughout the 1970s.<sup>4</sup> However, in June 1981 the College Advisory Group recommended that:

a brief consolidated statement be made available, designed in the first instance for overseas Bishops, describing what USPG can offer in training facilities for overseas personnel...<sup>5</sup>

Furthermore, in the same month, the Bursary Advisory Group requested the 'Overseas Students Secretary' to prepare a paper "outlining USPG's policy in awarding bursaries for training".<sup>6</sup> A first draft was considered by the Bursary Advisory Group in October 1981 with the final draft produced by February 1982.

The Programmes Committee received the text of the Bursaries Programme on the 16 March 1982 and presented it to the Society's General Committee and Council for further endorsement. The two-page policy document contained a statement of aims, principles and criteria both for potential applicants to follow in applying for bursaries and for the Society to use in the selection of candidates.

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<sup>2</sup> See section 4.4.1.2.

<sup>3</sup> PH: *Report from Overseas Students Secretary to Bursary Group* (4.6.81.) [AF 95.084 Box 1 Bursary Group 1980]; and PH, *M Hardy* (16.12.76.) [TF3044].

<sup>4</sup> PH: *Objectives and Terms of the Training Programmes for nationals of the overseas Churches* (6.4.79.) [TF 3722].

<sup>5</sup> Paper 13, item 3(b)(iv).

<sup>6</sup> Paper 12.

## 5.2. The Bursaries Programme and the objectives of USPG.

The term “Bursaries Programme” replaced the former term “overseas students budget” used in 1976.<sup>7</sup> USPG preferred the word ‘bursary’, implying a broad understanding of any kind of grant awarded to a student, to ‘scholarship’ which was more especially associated with educational achievement.<sup>8</sup> Similarly, the word ‘programme’ carried a wider meaning than ‘fund’ or ‘budget’, emphasising a co-ordinated plan with “long-term aims”.<sup>9</sup> The Bursaries Programme could be understood as one programme complementing other USPG programmes which served the Society’s overall strategy or plan. This indicates an awareness of a relationship between the Bursaries Programme and USPG’s wider long-term aims and objectives. This suggests that the programme can be understood in light of the broader aims of the Society which, in the early 1980s, were dominated by engagement with the Partners in Mission consultation process. This section will, for these reasons, examine important aspects of the Society’s wider objectives and their relationship with the Bursaries Programme.

### 5.2.1. Mission Programmes Division and the College of the Ascension.

An important influence in the development of the Bursaries Programme was the improved internal communication throughout USPG’s administration following the 1979 organisational restructuring of the Society. This was especially evident in the co-operation which emerged between the College of the Ascension and the Mission Programmes Division, with regular staff meetings between the two groups taking place from January 1981 onwards.<sup>10</sup> The College became increasingly involved in discussions with the Society regarding its policy on training programmes, in particular

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<sup>7</sup> PH: *Overseas students budget* (16.12.76.) [TF 3044]. The title of ‘overseas students budget’ was chosen in preference to ‘Scholarships Fund’ which was a phrase considered by the Society in 1973: PH: *A&T Secretary to GBB: overseas students* (28.12.73.) [TF 4194].

<sup>8</sup> *Concise Oxford Dictionary* (1999).

Bursary: “a grant, especially one awarded to a student”.

Scholarship: “a grant made to support a student’s education, awarded on the basis of academic or other achievement”.

PH: *A report on the Mission Programmes Division, commissioned by the General Secretary* (14.4.88.), page 40 [AF 95.085 Box 1 MPT Development 84-88]. “Bursar was chosen rather than ‘overseas student’ to emphasise the dual role of the programme (experience and training) and in recognition that participants were to be mature church members.”

Bishop Taylor, who was the Mission Programmes Secretary in 1982, indicated that the name bursar was chosen as it did not imply who was learning from whom and the word student was less appropriate. [Interview: Bishop H.V. Taylor (29.6.99.)]

During the 1980s the word bursar became the name for the recipients of bursaries. The texts considered in this chapter, only used the words, “bursary” and “bursaries” and the emphasis was on the grant rather than the recipient.

<sup>9</sup> *Concise Oxford Dictionary* (1999).

Programme: “a set of related measures or activities with a long-term aim”.

Budget: “the amount of money needed or available for a purpose”.

Fund: “a sum of money saved or made available for a particular purpose”.

<sup>10</sup> PH: *Memorandum from Davies to Taylor: Our joint meeting on 8/9 January 1981* [TF 3053]; and ‘College of the Ascension Advisory Group’ (13.2.81.) [PCC].

the preparation of missionaries and the education of students from the South.

With the number of missionary candidates declining, the College was more dependent on students from the South to maintain its identity as USPG's mission training college. Between 1977 and 1982 the number of missionary candidates resident in the College varied between ten and twenty students each academic year.<sup>11</sup> In contrast, the number of USPG students from the South had risen to twenty-one during 1981/82, from as few as six during 1977/78.<sup>12</sup> The total number of College residents varied between thirty and forty students. It was in this context that the College Advisory Group asked the General Committee to draft the statement about training facilities for overseas personnel cited above.<sup>13</sup> The request signalled the increasing importance of the sponsorship of potential church leaders from the South for the College of the Ascension. If leaders from the South received their education in the Selly Oak Colleges, it would assist in maintaining a high proportion of USPG sponsored students in the College community and contribute towards the financial viability of the College.<sup>14</sup>

External political events in Britain were also creating the need for the Society to reassess its training policies and allocation of grants. In 1980 the British Government decided to charge students from outside Britain the full cost of tuition fees for tertiary education in the UK, resulting in increased pressure on the Society to clarify its criteria governing the dispersal of training funds and to exercise greater discretion in dispersing training grants. A further consequence of this decision was increased costs to the Society in its support of students from the South availing of higher education courses within UK institutions. To keep costs within agreed budgets, the Society began to prioritise applications on behalf of students seeking "in-service" training based on "several years working experience", whilst not totally precluding the support of undergraduate degree courses.<sup>15</sup>

Within USPG there was growing concern at the lack of clear policy regarding the administration of the training budget. The newly appointed Bursary Advisory Group was given the role of administering the Society's training grants and met for the first

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<sup>11</sup> Students lists. The number of new missionary candidates attending the College for the following academic years (spouses in brackets): 1977/78: 11(4); 1978/79: 13(3); 1979/80: 21(7); 1980/81: 16(5); 1981/82: 15(4). The time spent in the College would vary from a few weeks to two terms. The average length of time spent at the College was one term. It meant that there were likely to be no more than five to ten missionary candidates in residence at any one time.

<sup>12</sup> Student lists. The number of new students from the South, sponsored by USPG for the following years (spouses in brackets): 1977/78: 6(2); 1978/79: 5(2); 1979/80: 5(1); 1980/81: 18(6); 1981/82: 21(6).

<sup>13</sup> Paper 13. Item 3(b)(iv).

<sup>14</sup> PH: *Memorandum from Davies to Taylor: Our joint meeting on 8/9 January 1981* [TF 3053].

"Overseas bishops etc. need to be told that the Mission Course can be very suitable for people whom they wish to send to UK, that it is a far more adaptable base than any alternative course of study."

<sup>15</sup> PH: *Objectives and Terms of the Training Programmes for nationals of the overseas Churches* (6.4.79.) [TF 3722] and PH: *Report to Bursaries Group* (4.6.81.) [AF 95.084 Box 1 BG 1980].



time on 19 April 1979.<sup>16</sup> The Overseas Students Secretary (OSS) expressed the hope that the Society would adopt a formal policy with regard to the administration of the training budget:

The objectives and terms of this training budget have never been defined. Like Topsy they have grown through time and experience...The pressure for in service training for potential leaders is likely to increase as local Churches become more and more in control of their own affairs. One major Partner, the Church of the Province of Southern Africa, has already defined training outside Southern Africa as a priority need...For their sake and for the sake of assisting the thinking of other Partners on this subject, we need to articulate our response as it is at present in practice and to think creatively into possible future developments.<sup>17</sup>

The need for a clearer policy was further highlighted by the feedback received by the Society from the Partners in Mission consultation process; in particular from the mission strategy that was being developed in Southern Africa.

Initially, the Bursary Advisory Group was limited in its capacity to develop a policy document for the training grants as it met only twice a year in 1979 and 1980. This meant the agenda was dominated by the priority of discussing individual training applications, leaving insufficient time for the discussion of “programme design and content”.<sup>18</sup> After March 1981, however, the Group began to meet three times a year and in June agreed to prepare a policy paper in respect of awarding training grants.<sup>19</sup> Their remit did not extend to examining the interaction of the Bursaries Programme and the preparation of missionaries, with the result that this remained outside the policy discussion.

### **5.2.2. Church of the Province of Southern Africa (CPSA).**

The inauguration of a formal Bursaries Programme was in part a response to the need for the Society to respond appropriately to a request for assistance in training from the Church of the Province of Southern Africa (CPSA). The request reflected the long-

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<sup>16</sup> Prior to 1979, this work had fallen between the Overseas and A&T Committees. The need to bring together the different aspects of the work relating to scholarships had been discussed at various times throughout the 1970s. PH: *A&T Secretary: overseas students* (28.12.73.) [TF 4194]; PH: *A&T Secretary: training grants* (21.6.74); *Memorandum: G. Braund* (7.11.74.); *A&T Secretary: Funds for Training* (14.2.75.) [TF 3044]; and PH: *Educational and Training Policy (Funding)* (2.3.77.) [TF 849].

<sup>17</sup> PII: *Objectives and Terms of the Training Programmes for nationals of the overseas Churches* (6 4 79) [TF 3722].

<sup>18</sup> PH: *Constitution and terms of the Bursary Advisory Group* (27.11.80.) [AF 95.084 Box 1 BG 1980].

<sup>19</sup> Paper 12.

established, historical relationship of the Society with South Africa.<sup>20</sup> Shortly after a 1976 Partners in Mission consultation in the CPSA, the Society received a letter asking for assistance to implement the following resolution of the Province:<sup>21</sup>

That diocesan bishops (in the CPSA) be requested to select black persons especially with a potential for future leadership with a view to sending them for training and wider experience to Partner Provinces and elsewhere.<sup>22</sup>

It was the first request for assistance received by USPG's training programme from a province. The normal pattern had been for diocesan Bishops to apply to the Society on behalf of individual students.<sup>23</sup> The request carried greater significance because it was the result of a PIM consultation event and represented an attempt to ascertain the collective needs of a province rather than the specific needs of one diocese.<sup>24</sup>

Six months later, the Society received a list of thirty-four candidates proposed by Bishops across the Province under three categories:

- i. Those who needed full-time study in higher education.
- ii. Those who wanted a specific course of study, such as Industrial Training or Hospital Chaplains.
- iii. Those with potential for leadership who needed general training or an experience in some environment where a specific course of study such as that offered at Selly Oak may be a useful adjunct.<sup>25</sup>

In 1978 USPG arranged placements for eight people selected by the CPSA, for a mixture of parish experience and education in the UK.<sup>26</sup> Two students stayed at the

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<sup>20</sup> The Church of the Province of Southern Africa includes South Africa; the neighbouring countries of Namibia, Mozambique, Lesotho and Swaziland; and the islands of St. Helena, Ascension Island and Tristan da Cunha. SPG, rather than CMS, had worked in South Africa since the 1820s, following British migration to the Cape. Dewey (1975), page 54. For an account of USPG's relationship with South Africa since 1950, see O'Connor (2000), chapter 21.

<sup>21</sup> PH: *Court to Dixon, CPSA* (26.10.77.) [TF 2636]. A letter had been received in January 1977, from the Director of Mission, CPSA, with the following quote: "One of the principal ways in which you can help us would seem to be indicated at 4(a) of the resolutions (November 1976). We should be grateful to know what plans you might have in mind for implementing this: what bursaries, scholarships, or training you would be able to offer us."

<sup>22</sup> 'Resolution 4(a) of the Provincial Standing Committee, CPSA' (November 1976), cited in PH: *Court to Dixon, CPSA* (26.10.77.) [TF 2636].

<sup>23</sup> PH: *Court to Director of Mission, CPSA* (17.2.77.) [TF 3044]. "The present form is that USPG is open to receive, from the diocesan bishops, requests for training grants for key personnel in their dioceses. At the moment, only in the case of the Churches of North and South India is this happening on anything like a provincial network." USPG were awarding two annual bursaries to students from India.

<sup>24</sup> See section 4.4.1.2.

<sup>25</sup> PH: *Court to Dixon, CPSA* (26.10.77.) [TF 2636]. Except for a black lay woman and a white Archdeacon all the candidates were male black priests.

<sup>26</sup> PH: *memorandum from Court: CPSA resolution* (1.2.78.) [TF 2636]. With regard to the eight successful candidates, the CPSA requested that four receive 'parochial experience', two full-time study, one further training and one to receive a combination of parish and educational experience. This last person was the only white priest included in their lists to be commended for training. The Provincial request had been organised through the Province's Diocesan Bishops.

College of the Ascension to attend courses at Westhill College and Birmingham University.<sup>27</sup> Initially, the Society increased its training Budget to respond to the request from the CPSA, but a longer term aim was to devise a financial framework to enable the Society to respond more effectively to similar requests from other provinces.<sup>28</sup>

The CPSA's request for assistance contained two elements. Firstly, to enable:

some of the potential leaders from South Africa to have the opportunity to live, preferably for at least a year, outside the claustrophobic atmosphere of our country.<sup>29</sup>

Secondly, USPG was requested to assist in the further education of black Anglicans who wished to pursue undergraduate study in Southern Africa.<sup>30</sup> USPG agreed to respond to the CPSA request and offered recipients of the training grants the opportunity for both practical experience and study.<sup>31</sup> This step demonstrated that, through the influence of PIM Consultations, USPG was now willing to consider in a positive way requests emerging from discussions at a provincial rather than diocesan level. The request from the CPSA thus presented USPG with an opportunity of engaging with the challenges represented by the Partners in Mission consultation process.

### **5.2.3. Partners in Mission (PIM) Consultations.**

The Anglican Communion began a second round of Partners in Mission consultations in 1978 and the process was evaluated at the fourth ACC, held in Ontario, Canada in 1979.<sup>32</sup> The following recommendations were made: that there should be more effective follow-up after consultation events; that all bilateral relationships should be included within the process; that "resources" should be understood to include ideas and experience not just material things; that more attention should be given to mission in the secular context; and that "the ecumenical dimension of mission and evangelism" needed fuller exploration.<sup>33</sup> A significant weakness in the PIM process up to this point was

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<sup>27</sup> From student lists.

<sup>28</sup> PH: *memorandum from Court: CPSA resolution* (8.3.78.) [TF 2636].

<sup>29</sup> PH: *Bishop of Grahamstown to Earl of March* (30.11.72) [TF 663]. This letter was presented to a meeting of Secretaries representing British Missionary Societies. The need for this form of assistance had been recognised earlier in the 1970s. It was only the Partners in Mission process that enabled the Province to present a response representing the region, rather than individual dioceses. See also O'Connor (2000), p. 170.

<sup>30</sup> The Society recognised that neighbouring countries to South Africa were better placed to provide undergraduate education for black Africans.

<sup>31</sup> PH: *Comments from College of the Ascension Board of Governors* (24.10.79.) [TF 3044].

<sup>32</sup> The first round began in 1973, see Section 4.3.

<sup>33</sup> ACC 4 (1979), pages 24-25.

recognised in the fact that:

often only a few key people determine the needs of a Province and categorise them. We need to study how local congregations can be brought into the preparation process, and so learn how the partnership ideal can permeate every aspect of local church life.<sup>34</sup>

The 'partnership ideal' was seen to include planning, evaluating and reflecting on mission strategies at local, national and regional levels. This was to be in 'partnership' and consultation with those members 'invited' from the wider Church to participate in the consultation events. The fifth ACC, held in Newcastle upon Tyne in September 1981, established a group to advise the ACC on "the further development of the Partners in Mission process".<sup>35</sup> A representative of USPG was to serve on this group. The positive response to PIM consultations by the provinces of the Anglican Communion encouraged USPG to continue its re-examination of funding to Anglican churches in the South.

#### **5.2.4. USPG's Mission Programmes Budget Group (MPBG).**

One of the most significant impacts of the PIM consultations on USPG was its decision to move the funding away from the support of individual projects at diocesan level to the mission programmes agreed at provincial level through the PIM process. The request of the CPSA was an early stimulus of this change. An important development in this process was the establishment by the Society of a Mission Programmes Budget Group (MPBG) whose membership included equal number of international participants to USPG Council members.<sup>36</sup> The MPBG consisted of seven members: the USPG Secretary, three USPG Council members from Britain, and three invited members from Anglican churches in the South.<sup>37</sup> Through the MPBG the Society sought to give visible expression to its willingness to develop its accountability to the breadth of

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<sup>34</sup> ACC 4 (1979), pages 24-25.

<sup>35</sup> ACC 5 (1981), Resolution 1, page. 31. The Mission Issues and Strategy Advisory Group.

<sup>36</sup> An important catalyst contributing to the formation of the MPBG was a presentation from the General Secretary of the Council for World Mission, Dr Bernard Thorogood, to the Society in 1979.

PH: *Transcript of the Secretary's introduction speech to the MPBG* (26.5.81.), page 3 [AF 96.018 Box 2 File 7] and 'General Committee' (7.2.79.) [PCC]. For a review of the Council for World Mission, see various articles in *International Review of Mission* (October 1987). The Council origins lay in the work of a number of missionary societies, such as the former London Missionary Society within the Congregational and Presbyterian Churches. In forming the Council, the work of these societies passed over to their respective denominations to enable new structures to develop which reflected a world-wide community of churches, rather than a collection of missionary agencies concerned to send from the West to the South.

<sup>37</sup> *Network* (Autumn 1981), page 10. Two British members attended the first meeting in May 1981: Canon Geoffrey Cates and Mrs Frances Charles, (Rev. John Sargent was unable to attend). The three members from the South were: Bishop Basil Temengong from Kuching, Canon Martin Mbwana from Tanzania, and Mr Oscar Bird from the West Indies. Canon Robertson attended as USPG Secretary. The Group were appointed for two years.

Anglican provinces in receipt of its funding.<sup>38</sup> The brief of the international participants of the MPBG was expressed as follows:

to help the Society by increasing the knowledge and wisdom with which its financial contribution to mission in partnership is allocated.<sup>39</sup>

The international participants were seen as “resource people”, rather than as representatives of a particular region. To indicate the value placed on their contribution they were invited to become full members of USPG’s Council. This enabled them to contribute, not as advisors, but as equal participants with the USPG Council representatives from Britain.<sup>40</sup> Initially, the group’s remit was limited to discussion of the Society’s Mission Programmes budget.<sup>41</sup> This had direct implications for the College of the Ascension as the Society’s training budget was an important element of the Mission Programmes budget.

As well as their role as ‘resource people’ the international members of MPBG were invited to share as representatives of the ‘world Church’, more than as delegates from their region or province. This was based on a growing understanding that resources in USPG’s stewardship belonged to the “world Church” and not the Society.<sup>42</sup> USPG were thus looking to the MPBG to bring financial decisions of the Society into line with its broader policies. For example, the Society were concerned with the uneven way its resources were being allocated to Anglican provinces because of the long tradition of supporting countries such as South Africa, Zimbabwe, Tanzania and India.<sup>43</sup> To assist in this task, USPG staff were available at the MPBG meeting to provide information concerning the Society’s finances, requests from provinces, and essential background to the Society’s relationship with particular dioceses and provinces.

At its first meeting in 1981, the MPBG were asked to allocate £1.1m of the Society’s 1982 budget expenditure of £2.9m. The budget was considered under four broad

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<sup>38</sup> There had been earlier calls from within USPG for churches ‘overseas’ to become involved in USPG’s decision making, for example: PH: ‘Council’ (5-7 June 1978) [PCC].

<sup>39</sup> PH: *Budget 1982, presented to Programmes Committee* (13.1.81.) [TF 2550].

<sup>40</sup> PH: *Transcript of the Secretary’s introduction speech to the MPBG* (26.5.81.), page 4 [AF 96.018 Box 2 File 7].

<sup>41</sup> In 1984 the remit of the MPBG was broadened to include the overall annual budget allocation.

<sup>42</sup> PH: *Transcript of the Secretary’s introduction speech to the MPBG* (26.5.81.), page 4 [AF 96.018 Box 2 File 7].

<sup>43</sup> PH: *Cracks in the Concrete: USPG Yearbook* (1979), pages 13 and 18. In 1979, the budget allocated to Churches in the South totalled approximately £1.15m. There were a total of approximately 250 missionaries on USPG’s list (excluding spouses).

The following is an indication of the total budget allocation for provinces or churches in 1979. The number of missionaries in each region follows in brackets: the United Churches of South Asia (Churches of South and North India, Pakistan, and Bangladesh): £288,000 (27); Churches of East Asia: £120,000 (20); The Provinces of: Central Africa: £223,000 (64); Tanzania: £182,000 (17); Southern Africa: £155,000 (97); West Africa: £64,000; West Indies: £62,000 (31); Indian Ocean: £45,000.



categories: transformational funding, maintenance funding, personnel-related programmes and contingency funding.<sup>44</sup>

Transformational funding was created in 1976 for “new work...that transforms a situation and helps to eliminate dependence”.<sup>45</sup> It was given “on trust” by the Society through the payment of a single block grant to provinces. The expectation was that the province would establish its own method to allocate the funding based on the mission priorities determined through its PIM consultations.

Maintenance funding sought to support existing projects identified through dialogue between USPG and the individual Province. The broader policy aim of both the Society and the MPBG was to assist churches to move from “dependency to self-support” by decreasing maintenance funding and increasing the transformational budget.

Personnel-related programmes included the Bursaries Programme, the recruitment, training and expenses of missionaries, and the Experience Exchange Programme.<sup>46</sup> Funds from this category were allocated to support the overall costs of various personnel programmes, without pre-conditions regarding the apportionment between provinces. The fourth category, the contingency fund was available for emergency situations and the occasional special programme.

In principle, the MPBG was free to propose its own funding allocations for each of the four categories. However, the group was constrained by the Society’s existing practice of funding individual projects as a demonstration of a long-term commitment to regions with strong historical ties to USPG. Consequently, the MPBG proposed a gradualist approach to the transition from maintenance to transformational funding.

The MPBG fulfilled another important role by offering the Society many useful observations, reflections and proposals for future discussion and in the formation of ongoing policy.<sup>47</sup> These contributions served to support and strengthen the development of transformational funding, in particular as MPBG expressed the hope that the Society would eventually relate all of its funding to the PIM process. However,

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<sup>44</sup> PH: ‘Schedule of MPBG Group, Council’ (26-29.5.81.) [PCC]; and *Cracks in the Concrete: USPG Yearbook* (1979), pages 14-15. The £2.9m was divided between the Society’s two Divisions: Mission Programmes, £1.5m; and ERM, £1.4m. £0.4m of the Mission Programmes budget had been designated by the Society through long term commitments to projects made in previous budgets. Maintenance: £360,000; transformational: £300,000; personnel: £340,000; contingencies: £100,000. The budget of £102,000 for the College of the Ascension was divided between the Divisions.

<sup>45</sup> PH: *USPG – Funding Programme* (3.79.) [TF 2550].

<sup>46</sup> The funds allocated by the Society through the Personnel-related programmes included the support of missionary training and grants for the Society’s bursary holders attending courses in the Selly Oak Colleges. These funds were essential income for the College of the Ascension.

<sup>47</sup> For this paragraph, PH: *Extended Minutes of the MPBG Group* (26-29 May 1981) [TF 2550].

the MPBG also conveyed concerns regarding the Society's ability to sustain a clear distinction between maintenance and transformational funding.<sup>48</sup> It proposed that a greater onus be placed on provinces to demonstrate how, in their applications for funding, individual projects related to the wider vision of the Church to which it belonged.

The MPBG also noted the higher cost of sending a missionary, in comparison with employing local 'indigenous' people. In this way MPBG highlighted difficulties facing the Society as it attempted to move away from project-based funding to the support of provincial programmes, and tried to engage with the principles of Partnership in Mission.

Integral to the PIM process was the development of "comprehensive" provincial plans:

A plan should include the major objectives and programmes of a church (church life, evangelism and community service), and all the resources available and needed for their achievement. The plan should be summarised under a system of categories.<sup>49</sup>

The system of categories proposed had more similarities with the approach taken by USPG to its medical funding than to its funding of theological education. The Society's financial support of hospitals and clinics was channelled through a single medical fund and allocated on a province by province basis.<sup>50</sup> This contrasted with the Society's practice of funding theological education through a variety of different programmes, including: the Bursaries Programme, direct grants to training institutions, the funding of missionaries as theological educators, and, occasionally, through transformational block grants when provinces prioritised theological training.<sup>51</sup> Whereas USPG could ascertain more clearly its total direct support for health centres in each province and also plan a long-term strategy of medical funding for each region within this category this was not the case with theological education. The dispersed approach to funding theological education made it difficult for the Society to ascertain its total financial support for this funding category in each province. Without a theological training and education category of funding, the Society's financial support between provinces in this category

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<sup>48</sup> It was noted that the some requests from provinces for maintenance funding had been transformational in character and that on occasions transformational grants had been used for maintenance.

<sup>49</sup> ACC (1973), page 57.

<sup>50</sup> The 1982 maintenance budget of £360,000 included £77,000 allocated for 'Medical Funding' which was divided amongst the Provinces.

PH: 'Schedule of MPBG Group, Council' (11-13.6.81.) [PCC] and *Earmarked for Change: USPG Yearbook* (1982), pages 14-15.

<sup>51</sup> PH: *Extended Minutes of the MPBG Group* (26-29 May 1981) [TF 2550].

For example, the Society provided the Province of the Indian Ocean with a grant of £2,500 for the training of priests from its 'maintenance' funding, *Network* (Autumn 1982). In 1982, the Society were recruiting priests to offer 'ministerial training' in Zimbabwe and Malaysia, and in Fiji they were seeking a New Testament lecturer, *Network* (Spring 1982), page 34.

was uneven and not based on a long-term strategy.<sup>52</sup>

Under the new arrangements, MPBG recommended that the Society approve a budget of £66,000 for the Bursaries Programme in 1982 within the category of the personnel-related programmes.<sup>53</sup> This signalled support for the principle of training leaders from the South, and for utilising opportunities in the British context for experience-based placements. The MPBG's support of the PIM process also provided further incentives for the Society to develop the Bursaries Programme in line with Provincial programmes for mission, such as previously negotiated with the CPSA.

In this way the MPBG demonstrated the Society's ability to broaden the accountability of its work from a primary focus on the Church of England, to the wider forum of the world-wide Anglican Communion, particularly in relation to how resources were distributed between provinces. It was a positive attempt by the Society to engage with advisors from churches receiving funds, and was a clear response to the challenge of Partnership in Mission to develop new structures that could support interdependence in the Anglican Communion. The existence of the MPBG highlighted the reality that the membership of the Society's Council was dominated by representatives of the Church of England who, through the voluntary giving of its congregations, were supporting programmes for mission in the South without exploring how the South could also support mission in Britain.

#### **5.2.5. The necessity of a formal policy.**

The Bursary Advisory Group's decision to commission the Overseas Students Secretary to produce a written policy for "awarding bursaries for training" was informed by several factors:<sup>54</sup> the close proximity in timing of the first meeting of the MPBG and its approval of the Bursaries Programme; the decision of the Bursary Advisory Group to meet more frequently after March 1981; greater co-operation between the College of the Ascension and the Mission Programmes Division through joint staff meetings; increasing costs of tertiary education in Britain; and the growing importance to the College of the Ascension of USPG's sponsored 'overseas students'. Further considerations on a wider scale included USPG's desire to respond appropriately to the

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<sup>52</sup> Paper 12, item 2. "It was noted that the proportion of expenditure on training in recent years had been significantly higher for the Provinces of Central and Southern Africa than for more needy areas."

<sup>53</sup> PH: 'Schedule of MPBG Group, Council' (11-13.81.) [PCC]; and *Cracks in the Concrete: USPG Yearbook* (1979), pages 14-15. Personnel funding was divided between Missionary support (£245,000), Missionary recruitment and training (£21,000), the Experience Exchange Programme (£8,000) and the Bursaries Programme (£66,000). The figures are approximate due to discrepancies between the two lists providing totals. This was mainly due to an adjustment in the budget for the Bursaries Programme to £53,000 after it was decided that residency fees for the College of the Ascension should go directly to the College rather than through the Bursary Budget. PH: *Memorandum: Bursaries Budget 1983* (20.4.82.) [TF 3044].

<sup>54</sup> Paper 12, item 2.

needs of Southern Africa in light of apartheid, and the continued engagement of the Society with the PIM process. The response of USPG to the PIM process as well as the inauguration of the MPBG, point to a desire for a serious engagement with Partnership in Mission but the extent to which these influenced the application of Partnership in the Bursaries Programme however will be considered in the remaining sections of the chapter.

## 5.3. The Bursaries Programme: the drafting process.

### 5.3.1 Consultation.

During the process of drafting the text of the Bursaries Programme, the Society consulted with three groups of people: Anglicans from the South; representatives from other sponsoring agencies; and USPG staff and committee members.

#### 5.3.1.1. Anglicans in the South.

In 1979 the OSS expressed concern about the limitations of written communication with representatives of the “overseas churches” as a method of consultation regarding USPG’s policies. In response, the Bursary Advisory Group proposed that USPG hold a consultation with invited representatives from the “overseas churches” before the end of 1980.<sup>55</sup> However, the OSS met with a number of church leaders during a visit of the OSS to South Africa and Zimbabwe during the first part of 1980.<sup>56</sup> This evidence would indicate that this visit replaced the proposed consultation.

By February 1982, the Society had only received two replies from the six Anglican church leaders who were sent draft copies of the Bursaries Programme.<sup>57</sup> The Archbishop of the Province of Central Africa expressed the need for more time before offering a “detailed response”, and the CPSA “expressed the hope that guidelines would not become fixed and unchanging rules”. Nevertheless, both letters offered general support for the programme. The low response to the written communication regarding the draft of the Bursaries Programme confirmed the OSS’s view of the shortcomings of this method of consultation. To adopt a different approach to consultation and face-to-face meetings required a greater commitment on the part of the Society, a point demonstrated by the missed opportunity for a limited consultation with Anglican leaders in association with the fifth meeting of the ACC held in Newcastle upon Tyne during September 1981. The conference included church leaders from provinces who were beneficiaries of USPG’s Bursaries Programme, including the Archbishop of Central Africa and one member of the MPBG.<sup>58</sup> It was an occasion when the staff could have

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<sup>55</sup> PH: *Report to Bursary Advisory Group* (1.12.79.) [TF 3043]. There was a history of vital letters having gone astray and, in some countries, a constraint of not being able to write openly. The report offers no details as to the nature or place of a consultation, other than involving person to person discussion in place of written communication.

<sup>56</sup> PH: *Report on the Visit to South Africa and Zimbabwe* (25.3.80.) [AF 95.084 Box 1 BG 1980].

<sup>57</sup> PH: *Mission Programmes Secretary: various correspondence* (1.12.81) [AF 95.084 Box 1 BG 1980]. Those consulted were: the Director of Mission, CPSA; the Archbishop and Provincial Co-ordinator of the Church of the Province of Central Africa; the Provincial Secretary of the Province of Tanzania; the Principal of Codrington College, Barbados; and the Co-ordinator of the Council of the Church of East Asia.

<sup>58</sup> ACC 5 (1981), page 12. The Archbishop of Central Africa was the Most Revd. W. Makhulu, and Canon M. Mbwana of the Church of Tanzania was a member of the MPBG.



discussed the draft policy document firsthand with leaders from Anglican churches in the South. However, despite the low response to the written communication and the request for more time to respond from Central Africa, the Bursary Advisory Group agreed to present the policy document to the Programmes Committee on 16 March 1982 for their consent.

#### **5.3.1.2. Related Sponsoring Agencies.**

The OSS's liaison with other agencies concerned with training church leaders from the South was based on several considerations: the hope that an international directory of courses might be developed to aid applicants in their search for suitable training; a desire to gain insights from other programmes aimed at training students from the South; and the need to share ever-increasing costs of funding education with other agencies. In May 1979, the OSS met representatives from CMS, Christian Aid, and the Methodist Church Overseas Division in order to gain insights and learn from their programmes.<sup>59</sup> Two years later, the OSS visited the Department of the Programme for Theological Education of the WCC, in Geneva.<sup>60</sup> Information on sponsorship schemes in each of these organisations was presented to the Bursary Advisory Group in June 1981 and subsequently used by the OSS as background information in the first draft of a policy paper completed the following October.<sup>61</sup>

#### **5.3.1.3. College and Society: staff and committee members.**

As well as consultation on the international and inter-agency level, the OSS also consulted a variety of staff and committee groups within USPG for comment and feedback in late 1981 and early 1982, including the College Advisory Group.<sup>62</sup> The Bursary Advisory Group was concerned that the text should state clearly the Society's willingness to offer bursaries to women and laity.<sup>63</sup> The College tutorial staff

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<sup>59</sup> PH: *Notes of a meeting: Overseas National Scholarships* (2.3.79.) [TF 3043]

<sup>60</sup> PH: *Report to Bursaries Group* (4.6.81.), page 3 [AF 95.084 Box 1 BG 1980].

PH: [TF 4195]: Various correspondence between G. Court (USPG), I. Fraser (Dean of Mission, Selly Oak) and R. Kinsler (CWME of the WCC), dated: 11 May, 22 May, 22 June, 10 August, 21 September 1979. These letters indicate an awareness of the work of the WCC by USPG and show the Society's desire for a single document profiling training programmes across the world with relevant courses for those involved in mission in the South.

<sup>61</sup> PH: *CMS Bursary Scheme for Overseas Personnel* (1.76.) [AF 95.084 Box 1 BG 1980]. The policies of the following were submitted to the Bursary Advisory Group: Methodist Church Overseas Division: Overseas Training Scheme; Christian Aid: Scholarships for Students in the UK; and the WCC Scholarships Programme: Education and Renewal Scholarships Committee, WCC, Unit III.

PH: *OSS report to Bursaries Group* (1.10.81.) [AF 95.084 Box 1 BG 1980]. "At this point, the document is entirely a product of my own thinking and experience, both in USPG and in relation to other missionary societies doing a similar kind of work."

<sup>62</sup> Those consulted included: the College of the Ascension tutorial staff; the Mission Programmes Secretary; the Programmes Committee; the Bursary Advisory Group; and the College Advisory Group. PH: *Draft USPG's Bursaries Programme* (12.11.81.) [AF 95.084 Box 1 BG 1980].

<sup>63</sup> PH: *Court to Evans* (2.3.82.) [AF 95.084 Box 3 BG 1982]. The majority of bursary holders were male clergy.

encouraged the OSS to include a paper outlining the courses at the Selly Oak Colleges as an attachment to the policy.<sup>64</sup> USPG's acceptance of this proposal resulted in a prospectus outlining the type of education offered through the College of the Ascension at Selly Oak being attached to all application forms to the Bursaries Programme. In a modest way this strengthened the link between the Bursaries Programme and the College of the Ascension.

### 5.3.2. The relevance of Selly Oak courses.

The College Advisory Group's recommendation of Selly Oak as a training destination for the Bursaries Programme was made despite concerns within the College and USPG about the suitability of the mission courses. Questions had been raised about the mission courses' ability to meet the requirements of the wide variety of College students seeking to study in mission, among whose number were British and European lay and clergy missionaries, and students from the South who included theologians and church leaders amongst their number.<sup>65</sup> In this respect, the OSS observed:

I have been uneasy for some time about the value of the Training in Mission as a core study for overseas nationals, because it is designed on the assumption that it exists to conscientise people of European origin who are going to work overseas...there is a distinct limitation for overseas nationals in any programme which starts from where we are, and not from where they are.<sup>66</sup>

In November 1981, the College Advisory Group heard a cautionary note from a USPG bursary holder:

that the (Mission) course should avoid merely repeating what such students had already studied overseas.<sup>67</sup>

These were some of the concerns expressed that the Department of Mission was not responding adequately to the learning needs of students from the South within the curriculum of the mission courses. This was despite maintaining an open policy with regard to receiving students from any part of the world.

A gap existed between the primary concerns of the Department of Mission and the College of the Ascension's growing desire to engage more wholeheartedly with the needs of students from the South. The College of the Ascension Principal, in contributing to a Department of Mission consultation in April 1981, expressed concern

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<sup>64</sup> PH: *Memorandum from Cleaver to Court: your memo of 12.11.81.* (25.11.81.) [AF 95.084 Box 1 BG 1980].

<sup>65</sup> Papers 8, 10 and PH: *Mission Programmes Secretary to Mole* (11.1.82.) [AF 95.052].

<sup>66</sup> PH: *The function of the College of the Ascension in the Training of Overseas Nationals* (19.9.81.) [TF 2011].

<sup>67</sup> Paper 9, item 3(b). The bursary holder was from Zimbabwe and in attendance as an elected representative of the student body.

“that there appears to be far too little sign in the statements (concerning the consultation)...that we are taking our overseas students seriously”.<sup>68</sup> The consultation did not give due weight to this concern but instead focused on the opportunities offered by a stronger relationship between the Mission Department and the British Church:

The participation of British churches was needed in the early stages of programme planning and appointments. Broadly speaking, the Department of Mission was seen as something which missionary societies were running and whose major concern was the ‘Third World’ (South). It should be seen to be the instrument of the churches in England, not just the Missionary Societies...

It would be very enriching to the British Church to be involved here with overseas people in training. It would also be greatly to the advantage of the Third World Churches if they came to Selly Oak and could feel a strong sense of being involved with British Churches.<sup>69</sup>

To engage with churches in Britain, the department recognised that courses needed to be adapted to the requirements of British-based students in addition to students preparing for missionary work in the South. In 1982, one third of the students in the department were from the South.<sup>70</sup> Based on the principle that groups receiving training should be involved in the “early stages” of planning courses, the Department of Mission could also have approached churches in the South. If the Department of Mission was willing to confer with British churches, then all the more reason for churches in the South to be consulted in relation to their students studying mission at Selly Oak. The neglect of stronger relationship building with the South in relation to their mission training needs, supports the assertion of the OSS that mission programmes start “where we are” in the West, rather than “from where they are” situated in the South.

Notwithstanding these reservations, the College Advisory Group in March 1982 requested the Society to advertise the courses offered through the College of the Ascension by sending a Selly Oak prospectus to all churches applying for assistance

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<sup>68</sup> PH: *Davies to Robertson: Department of Mission Conference* (27.3.81.), page 2 [AF 96.026 Box 3 File 6]. Brackets mine. The consultation was held bi-annually between Department staff and representatives from the sponsoring agencies of the four missionary training colleges.

<sup>69</sup> SO: *Selly Oak Colleges, Report of the Department of Mission Conference* (3-5.4.81.), page 6. [File 28]. Brackets mine.

<sup>70</sup> PH: *Department of Mission, Summary of Student Statistics, SOCCC* (29.6.87.) [AF 94.167 File 5]. The number of students in the Department of Mission for the following terms (students from the South in brackets). Autumn 1979: 74(5); Autumn 1980: 70(17); Autumn 1981: 76(27); Spring 1982: 62(20); Summer 1982: 36(10). During 1981/82, Western missionaries outnumbered students from the South by two to one.

from the Bursaries Programme.<sup>71</sup> The group also affirmed the potential of Selly Oak for students from the South:

USPG were increasingly looking to the Selly Oak to provide training for overseas bursars, on the grounds that it was both cheaper and more flexible than most alternatives. The Selly Oak Colleges' unique ability to bring together students from all over the world, and the value of this as a learning resource, had been recently affirmed by a visitor.<sup>72</sup>

At this time, College staff were being proactive by negotiating for "a wide range of options" in courses both in the Department of Mission and other Selly Oak colleges to give greater flexibility and choice to students from the South.<sup>73</sup> For example, the Church Education and Church Management courses at Westhill College were considered appropriate options for students from the South.<sup>74</sup> A favourable response within Selly Oak to these negotiations led to optimism in USPG regarding the future prospects for the Selly Oak Colleges and their continued relevance to the needs of the Society's students. It was, therefore, essential that the College of the Ascension remain within the Department of Mission to enable the College staff to continue influencing the future direction of mission courses, and to encourage mission training to become more responsive to the education needs of church in the South.

An additional reason for remaining within Selly Oak was the more pragmatic reality for USPG that missionary numbers were decreasing while the costs of supporting students from the South in tertiary education elsewhere in Britain were increasing. Therefore, a mixture of motivations were involved in USPG's aspiration to provide training for students from the South. There was a need to maintain a successful and vibrant community in the College of the Ascension, and to provide cheaper options for training students from the South than those available in British tertiary education. It was also believed that the international and ecumenical community of Selly Oak offered "the most favourable ambience for many overseas students" by comparison, at least, with alternative places for study.<sup>75</sup>

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<sup>71</sup> Paper 5 outlines a number of courses within the Selly Oak Colleges available as options for College of the Ascension students, including mission, communication, Christian education, church management, pastoral studies, contemporary Christian ministries, community and youth work, development studies, Islamic studies and Christian-Muslim relations, English as a foreign language, church life in Britain and various practical subjects such as book-keeping and car maintenance.

It should be noted that this meeting was held after the departure of John Davies as the Principal of the College of the Ascension on 31 December 1981 and before the appointment of Revd. Dr. Dan O'Connor as Principal after 1 June 1982. During the first part of 1982, Revd. David Mole was Acting Principal.

<sup>72</sup> Paper 4, item 4(e).

<sup>73</sup> PH: *Mission Programmes Secretary to D. Mole* (11.1.82.) [AF 95.052]. The use of the word, 'flexibility' can be compared with the discussion of TEXT ONE in Chapter One.

<sup>74</sup> Paper 8, paragraph 9, and PH: *Davies to Robertson: Department of Mission Conference* (17.3.81.), page 2 [AF 96.026 Box 3 File 6].

<sup>75</sup> PH: *The training in mission course and overseas students: a discussion paper* (13.2.82.), page 3 [TF 3788].

## 5.4. The Bursaries Programme.

### 5.4.1. Partner churches.

To understand how the Bursaries Programme related to the Society's engagement with the PIM consultation process, this section will explore the meaning of 'partner churches' as defined in the aims of the Bursaries Programme:

USPG offers this programme as a way of helping partner churches to strengthen their own resources by providing various types of training and work for their own members.<sup>76</sup>

The ACC understood the 'church' to be the basic unit within the PIM consultation process. 'Church' was defined in regional terms as an Anglican Province, rather than as a local congregation.<sup>77</sup> The aim of the PIM process was to foster relationships between 'churches' based on equality and interdependence. Based on this same understanding, the term 'partner churches' should equate to all the provinces of the Anglican Communion. This initial understanding of 'partner churches', therefore, points to a commitment by USPG to build partnership relationships between provinces through the Bursaries Programme.

However, USPG was not an independent agency standing outside church structures. Its historical roots were in the Church of England and its finances were dependent on the monetary support from congregations and individuals in Anglican parishes throughout the UK. The Society also had strong links with certain regions of the world, for example, Central and Southern Africa. In relation to the PIM consultation process, the Society was not defined as a 'partner', as this status was accorded to churches only. This had strong implications for the Society's relationship with the Church of England. The Society needed to clarify whether, in negotiating with provinces, it was acting as a voice of the Church of England or as an agent of all 'churches' in the Anglican Communion. By choosing to engage with Partnership principles through the PIM process, the Society could no longer channel the resources of finance and personnel from Britain to the South without examining how to develop reciprocal relationships between the churches. To maintain a primary role as an agent of the Church of England, the Society needed to find ways of encouraging the Church of England to engage in mutual and reciprocal relationships with churches throughout the Anglican Communion. The success of this role was also dependent on the participation of the Church of England in the PIM process. Alternatively, the Society could choose to adopt a more multi-lateral or pan-Anglican role, less dependent on the Church of England.

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<sup>76</sup> Paper 3.

<sup>77</sup> ACC 2 (1973), page 56. See section 5.2.3. In the case of the Churches of North and South India, the unit was a regional council.



#### 5.4.1.1. The Church of England: Partnership for World Mission.

Problems encountered by the Partnership for World Mission (PWM) after its inauguration in 1978 underline the difficulties that USPG faced in defining its role in light of its historical roots in the Church of England. The PWM aimed to provide a bridge between the General Synod of the Church of England and Anglican missionary societies based in England.<sup>78</sup> However, the voluntary nature of the missionary societies meant that their primary authority lay in structures “outside the synodical structures of the church”.<sup>79</sup> In the case of USPG, its authority originated from a Royal Charter. The responsibilities enshrined therein were delegated by the Society to its Council. Although USPG’s Council membership was widely representative of the Church of England, the Council was not answerable to the Church of England synodical government. Similarly, the Church of England did not have the authority to determine the policy adopted by missionary societies or to impose decisions made by General Synod on missionary societies. In principle, the PWM was in a position to act as a bridge between the two groups to bring together the policies of the voluntary societies with those of the Church of England, thus providing a unified voice for the English Anglican Church on issues relating to mission.

The PWM did not possess a mandate from the General Synod to speak in an official capacity on behalf of the Church of England to Anglican provinces on matters relating to mission.<sup>80</sup> Resolutions agreed by members of the PWM could only become Church of England policy if they first gained the consent of the Board of Mission and Unity before proceeding to the General Synod for debate. At this stage a majority vote was required for the resolution to become policy. This lengthy process militated against the affairs of the PWM being discussed by General Synod and was further exacerbated by the theological diversity of the voluntary societies and the Church of England.<sup>81</sup> The result was that the PWM could not provide a unified voice on mission issues for the English Anglican church, despite its potential as a forum for debate between the General Synod and the voluntary societies.<sup>82</sup> Consequently, the voluntary missionary agencies, including USPG, were inhibited in their ability to provide an authoritative Church of England voice to provinces of the Anglican Communion.

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<sup>78</sup> See section 4.4.2.2.

<sup>79</sup> *Partnership for World Mission* (1977), page 19.

<sup>80</sup> *Partnership for World Mission* (1977), page 24.

<sup>81</sup> *Partnership for World Mission* (GS MISC. 192.) (1983), page 10. “In our judgement, PWM has had little influence on the General Synod; and the General Synod has had little influence on PWM”.

<sup>82</sup> PH: *Letter to PWM Review Group from the USPG Secretary* (31.12.82.) [AF 96.034 Box 1 General Committee]. “Changes in our organisation (USPG) resulting from the formation of the Partnership (PWM). Frankly it is hard to identify any major changes of a structural kind.”

#### 5.4.1.2. The Church of England: Partners in Mission Consultation, 1981.

The Church of England held its first Partners in Mission consultation event towards the end of June 1981.<sup>83</sup> Its success can be measured according to the ACC's own criteria set out in 1973: a consultation should outline the "major objectives and programmes" of a church or province in a mission plan, consider the interrelationship between the various parts of the plan, and realistically assess its current resources.<sup>84</sup> These criteria provide a measure of a church's commitment to the PIM process.

The report of the English consultation was the result of work done by three representative groups: 'external' partners from outside the Church of England, 'internal' partners from a cross-section of the Church of England, and representatives of Church of England agencies.<sup>85</sup> With many aspects of the Church's work to consider, the consultation chose to prioritise the relationship between the voluntary and official organisations of the Church of England. The work of these organisations was reviewed within the context of the "mission of the whole Church, central, diocesan and local". The Church of England's contribution to mission outside Britain was also considered in the context of these voluntary and official agency relationships. In this regard, the consultation report recommended that the PWM:

should examine practical ways of increasing co-operation and sharing resources among the voluntary societies...they should examine also the possibility of mergers between some voluntary societies.<sup>86</sup>

The report further added:

...there is a danger that the existence of distinct bodies within the Church can become a hindrance to the united mission of the whole body. Mission is the responsibility of the whole Church. For this reason the voluntary societies should be integrated into the structures of the Church of England, but without losing their identity and flexibility.<sup>87</sup>

These observations underlined shortcomings in the existing communication channels between the various agencies, and the difficulty of achieving consensus within the

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<sup>83</sup> Unless indicated otherwise, information from this paragraph has been taken from: *To a Rebellious House?* (1981). See also O'Connor (2000), page 206.

The report of the Consultation was presented to the General Synod of the Church of England in July 1981 and debated more fully in February 1982.

<sup>84</sup> ACC 2 (1973), pages 56-57.

<sup>85</sup> 'External Partners' included: nine representatives from 'partner churches' and eight as ecumenical partners from Churches in Britain and elsewhere. The fifty-five 'Internal Partners' included two USPG staff members. The agencies of the Church of England was divided into fifteen 'Official bodies' and twenty-eight 'Voluntary agencies'. USPG were named as a voluntary agency and PWM as an official body of the Church of England.

<sup>86</sup> *To a Rebellious House?* (1981), paragraph 114.

<sup>87</sup> *To a Rebellious House?* (1981), paragraph 116.

Church of England on mission issues. Furthermore, the proposal to integrate the work of the voluntary societies into Church of England structures was unlikely to be endorsed by the General Synod, and the PWM could not impose mergers between the voluntary organisations.<sup>88</sup> By calling for closer liaison between the agencies and official Synodical bodies, the consultation inferred that the structures of the Church of England, in addition to those of the voluntary societies, needed to change before it could speak with a united voice on issues of mission.

On a broader level, the PIM consultation failed to propose a plan for the Church's mission objectives and programmes, or to examine the Church of England's relationship with other Anglican churches. Instead, it offered the forthright assertion that the Church of England was "shackled by an accumulation of traditions, customs and archaic structures" which hindered "God's call to mission".<sup>89</sup> Without a provincial plan it was difficult to envisage how the Church of England could effectively engage in the mutual sharing of resources with Anglican provinces actively committed to the PIM process. A mission plan, according to the ACC, was essential to enable Anglican churches to participate in the sharing of resources between churches. It was the means by which churches could express their need of resources from other churches. Without an agreed set of mission objectives outlined in a Church of England mission plan, it was difficult to see how other Anglican provinces could assist the Church of England in its mission. The reliance on provinces adopting mission plans had implications for USPG's understanding of 'partner churches'. Within the context of the PIM process, the partnership principle of mutual sharing among churches was applied in practice through the encouragement that churches should assist one another in order to fulfil their mission strategy. The limited response of the 1981 English PIM consultation to formulate a provincial plan suggests that the Church of England was not fully committed to the PIM consultation process.

The English PIM consultation affirmed the missionary societies in their role as agencies of the Church of England, rather than encouraging them to function more independently as agencies of the Anglican Communion. However, without satisfactory channels of communication to enable the societies to speak for the Church of England, they were greatly limited in effecting this function. For provinces elsewhere in the Anglican communion, the absence of clear channels of communication with the Church of England was likely to result in their dependency on the voluntary agencies for dialogue on behalf of the Church of England. In 1982 USPG were beginning to face a real dilemma as to how they could continue to engage in the PIM consultation processes, whilst remaining a voluntary society of the Church of England.

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<sup>88</sup> The PWM membership consisted of ten voluntary societies primarily concerned with mission outside the UK. The Consultation also included agencies primarily engaged with mission in the UK.

<sup>89</sup> *To a Rebellious House?* (1981), paragraph 192.

#### 5.4.1.3. Partner Churches: defined.

To clarify further USPG's use of the term 'partner churches' in the aims of the Bursaries Programme, two aspects of the programme will be examined: the place of British 'bursaries', and the title of 'Overseas Students Secretary' given to the organiser.

Between 1978 and 1981 there was a minimal response to the Society's offer of bursaries to British people who were seeking mission training for work in Britain based at the College.<sup>90</sup> In 1981 this category of student was not included by the Society in its list of essential "training operations" in the College:

- i. preparing British (and other Western) Christian agents for service in Churches overseas.
- ii. providing specialist training and international educational experience for persons sent by overseas Churches.
- iii. contributing to mission in Britain by assisting persons from overseas Churches to participate in such mission, and by assisting the Church in Britain to receive such persons.<sup>91</sup>

Moreover, the list used the word 'overseas' to distinguish between churches in the South and churches in Britain. This usage was contrary to the objectives of the Society's restructuring in 1979 which had removed the distinction between 'Home' and 'Overseas' divisions in order "to make the mission of the Church visibly one" in the Society's structures.<sup>92</sup> This indicated the difficulty in applying the Society's vision statements to all aspects of its work, as well as devising programmes which included the participation of both the Church of England and Churches in the South.

The title of 'Overseas Students Secretary' (OSS) as the named contact person for all bursary applications is repeated several times in the policy text of the Bursaries Programme. The inclusion of 'overseas' in the title gives a clear message to applicants that the bursaries were intended for Anglican provinces in the South.<sup>93</sup> This is borne

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<sup>90</sup> See section 4.5.

Student lists: there are no names of USPG sponsored students from Britain returning to Britain between 1978 and 1981. However, this does not preclude the possibility that students within this category attended the College during this period for courses of less than one month.

<sup>91</sup> Paper 10, paragraph 2.

The paper also noted three additional "desirable enterprises" for the College: "i. to be a place where mission can be experienced towards non-USPG sponsored residents at the College. ii. to be a residential institution, with a commitment to missionary education, which can be available to USPG (and others) for mission training events. iii. to be available for serving the needs of missionaries on furlough and on re-entry to Britain."

<sup>92</sup> Chapter Four, Table 4, Paper 12.

<sup>93</sup> The Society changed the title to 'Bursaries Secretary' in June 1982, through the appointment of Naomi Moore to this post replacing Gillian Court. The appointment took effect on 1 September 1982. However, the title OSS was used during the formation of the Bursaries Programme and in the text as presented to Council in June 1982.



out by the reality that, in subsequent years, virtually every bursary holder originated from the South and over ninety percent received their training in Britain.<sup>94</sup> These factors infer that the term 'partner churches', as stated in the Bursaries Programme, was used to replace the earlier term 'overseas church' and, by implication, excluded the British Church. This shows again that the primary focus of the Bursaries Programme was to serve the training needs of Anglican provinces in the South.

#### 5.4.2. The Provincial Mission Plan.

The Society's relationship with the Church of the Province of Southern Africa (CPSA) played an important part in the engagement of USPG in the PIM process, particularly as the CPSA was the first province to apply to USPG for assistance in the training of leaders. Previously, the norm was for applications to be negotiated by USPG at diocesan level. The expectation of the Bursaries Programme was that provincial approval would be required whenever training formed an element of a province's mission plan.<sup>95</sup> Also, the CPSA set a precedent by agreeing to contribute towards the overall costs of sending their members to Britain. This factor was reflected in the text of the Bursaries Programme through the request that a church receiving bursaries should "contribute as much as it can to the costs of training".<sup>96</sup>

The claustrophobic atmosphere of apartheid influenced the request for experienced-based placements away from South Africa in addition to furthering the education of participants in the programme. The decision to organise experience-based placements was a departure from USPG's normal pattern of concentrating on educational scholarships. Subsequent to the agreement with CPSA, the Bursaries Programme began to offer work experience placements as an alternative to formal courses, or as a combination of both study and experience.<sup>97</sup> Therefore, the CPSA's application for assistance to the Society significantly contributed to the incorporation of placement opportunities with training in the Bursaries Programme.

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<sup>94</sup> PH: *Bursaries Programme: 1988 Budget* (2.87.) [TF 3573].

Regions or Provinces represented by bursary holders between 1977 and 1985. The number represented in 1983 follows in brackets: Indian Ocean (3); West Indies (2); India & Sri Lanka (8); Central Africa (16); Southern Africa (6); Tanzania (1); South America (2); South Pacific (2); Korea (0); S.E. Asia (5); and West Africa (3). The place of training of 'Bursars' in 1983 (the first year shown for this figure): UK (44); and elsewhere (4).

Students Lists: the number of new bursary holders attending the College of the Ascension: 1982/83: 14; and 1983/84: 24.

<sup>95</sup> Paper 3, para. 4(b). "In Provinces where this form of training has been made into a Provincial programme, Provincial as well as Diocesan approval of all applications is necessary".

An exception was the ecumenical bursary to the Churches of North and South India.

<sup>96</sup> Paper 3, para. 5.

PH: *USPG's Bursaries* (10.9.81.) [AF 95.084 Box 1 BG 1980]. The CPSA agreed to give bursary holders sabbatical leave and salary, and to pay air fares.

<sup>97</sup> Paper 3, para. 2. "(a) The programme offers to women and men opportunities for international and ecumenical experience in: (i.) formal courses of specialised training at recognised institutions; (ii) work experience and parish placements. (b) These two methods can be combined."



The precedence of a provincial training programme, as developed by the CPSA also marked a departure from the Society's traditional practice of negotiating at diocesan level. In this respect, the following instruction in the Bursaries Programme's procedures is important:

In Provinces where this form of training has been made into a Provincial programme, Provincial as well as Diocesan approval of all applications is necessary.<sup>98</sup>

Provincial approval was required only if training formed part of a provincial mission plan agreed through the PIM process. Therefore, in the absence of an agreed provincial training programme, bursary applications only required diocesan approval.

Consequently, the Society continued discussions at a diocesan level without recourse to provincial administration: for example, in 1980 USPG gave an emergency grant of £19,000 to the Diocese of Matabeleland, Zimbabwe to enable potential leaders to come to the UK for training or parish placements.<sup>99</sup> In 1980, the CPSA was the only 'partner church' with a comprehensive training programme formed as a result of the PIM process, whilst for the remaining provinces applications for bursaries were negotiated at diocesan level.

In providing feedback to the Society regarding the Bursaries Programme at the end of 1981, the CPSA gave "general agreement to the principles of procedure, but expressed the hope that guidelines would not become fixed and unchanging".<sup>100</sup> The openness of the discussions with the CPSA in the formation of the Bursaries Programme demonstrated the Society's willingness to adapt and develop its programmes according to the particular needs of the South Africa church. Nevertheless, the programme did contain conditions regarding applications: candidates were required to have completed a basic training and five years of work experience; and academic sponsorship was limited to one year of study.<sup>101</sup> These conditions reflected the particular contextual needs of the CPSA where assistance was required in providing education and experience for short periods of time outside South Africa for potential church leaders. The concern of the CPSA was a reminder that in a different political, historical or cultural context the

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<sup>98</sup> Paper 3, para. 4(b).

<sup>99</sup> PH: *Report to Bursaries Group* (4.6.81.) [AF 95.084 Box 1 BG 1980]. The grant was given by USPG towards Zimbabwe's "Reconstruction and Development" and transition after the end of 'white settler' rule in 1980. It is assumed that Provincial agreement was not sought as there are no references to the Provincial relationship with Central Africa in respect of this grant, for example, in the OSS's report of June 1981: "the Bishop of Matabeleland has been putting forward names to the Society for the past three years". The report further indicates that the war in Zimbabwe had created problems of communication within the Province of Central Africa, which includes Botswana, Malawi and Zambia. As a result of the grant to Matabeleland, six Zimbabwean couples stayed at the College of the Ascension for either one or two terms during 1981. In 1981, the Society sponsored a total of 47 students, of which 41 were from the Provinces of Central and Southern Africa. PH: *OSS to Programmes Committee* (2.9.80) [TF 3043].

<sup>100</sup> Paper 6, item 3.

<sup>101</sup> Paper 3, paragraphs 3(b)(i.) and 3(b)(iv).

Society should continue its flexible approach to applications. This concern was reflected in the formal policy:

Programmes are individually planned according to each person's gifts and the needs of her/his home church...Britain is not the only place in which training can be provided...The amount of money we can offer varies from student to student. We have to take into account the laws and resources of a person's country, the course of study, the person's family responsibilities, and other training requests received by the Society at the same time.<sup>102</sup>

The Bursaries Programme demonstrated its flexible nature through the Society's willingness to offer bursaries to churches whether or not they possessed a provincial training plan.

#### **5.4.3. The Bursaries Programme: summary.**

The contrasting responses of the CPSA and the Church of England to the PIM process point to the difficulties faced by USPG in applying Partnership principles to their programmes. Without the full co-operation of the Church of England it was difficult to envisage how the Society could effectively develop reciprocal relationships with the provinces of the South unless it moved away from its traditional role as a voluntary society of the Church of England. This may account for the absence within the policy text of reference to mutual exchange between 'partner churches'. The programme was formulated in response to the needs of churches in the South. The formal participation of the Church of England was not required in the implementation of the Bursaries programme, beyond the willingness of individual congregations to provide hospitality. The predominant focus of the programme was to serve the 'partner churches' of the South.

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<sup>102</sup> Paper 3, paragraphs 2(b), 2(d) and 5.

## 5.5. The College of the Ascension: a place of shared reflection.

In September 1981, a 'provisional' statement of the College's purpose was drafted by a group of USPG and College of the Ascension staff, namely that the College was:

to be a place of shared reflection, thought, exchange, teaching and learning concerning the calling and practice of mission, for bringing awareness from the Church outside Britain into Britain, and for enabling contact and conversation between persons of many nationalities concerning the experience of mission.<sup>103</sup>

The statement indicates that USPG was aware of the College's potential to be more actively involved in encouraging British churches to receive from Christians in the South.

USPG students in the College of the Ascension were either missionary candidates or bursary holders. In addition, European missionaries preparing for work in the South were admitted to the College through the Selly Oak central administration.<sup>104</sup> The primary concern of all these students was the work and mission of churches in the South.<sup>105</sup> Issues relating to the South formed the core of their learning and reflection on mission.<sup>106</sup> The various backgrounds of students in the College presented an opportunity for shared learning: for example students from the South could assist Europeans in their preparation by sharing insights and reflections on their knowledge and experience of their home contexts. The adoption of the Bursaries Programme offered the College of the Ascension opportunity to enhance mutual sharing amongst students within the College community by way of shared worship and the informal conversations of everyday fellowship.

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<sup>103</sup> Paper 10. Underlined text is original.

<sup>104</sup> USPG students were either UK missionaries or bursary holders. Those admitted centrally were either European missionaries preparing to work in the South or students from the South, including Namibian refugees supported through the British Council. The majority of the European students were from Denmark, Sweden or Germany and attracted to Selly Oak to learn English and attended the Training in Mission course. For example, during 1981 Autumn term there were nine students (including three couples) from these countries.

The Selly Oak Colleges operated a scheme whereby each 'missionary training' College was guaranteed a proportion of students who had successfully applied for places from the Selly Oak central administration. This number varied each year, for example in 1975/76 there were fourteen student in this category and nineteen in 1976/77. PH: *Note from M. Hardy* (No date) [TF 851].

During 1977/78, a member of the College of the Ascension tutorial staff was seconded to the Social Studies Department of the Selly Oak Colleges to tutor a group of Namibian refugees sponsored by the British Council. The group were dispersed between the College of the Ascension, St. Andrew's Hall and Kingsmead. From the start of the programme in 1977 up to its conclusion in 1988 four to six Namibian students joined the college community each academic year. PH: *A report on the course for Namibian students at the Selly Oak Colleges* (7.79.) [AF 95.052].

<sup>105</sup> In 1981 all the tutorial staff of the College of the Ascension has previously worked in Africa.

<sup>106</sup> Paper 10. "One of the most important factors for overseas students is their commitment to their home church and their enthusiasm for continuing to serve in it." This point raises an important question concerning the formation of a mission curriculum: whether the Southern focus was based primarily on Western perspectives or the perspective of students and theologians indigenous to the South.

To bring “awareness from the Church outside Britain into Britain”, the College needed to develop new ways of facilitating interaction between British Christians and the insights of people from various contexts in the South. In addition to encounter between British missionary candidates and bursary holders in the College community, other areas of interaction were considered by the Society. Bursary holders were encouraged to visit parishes in Britain. This soon became an integral aspect of the Bursaries Programme, especially during the Christmas and Easter vacations.<sup>107</sup> During term-time, bursary holders contributed to parishes in the Birmingham area by joining congregations and accepting invitations to preach.<sup>108</sup> Individuals and groups of British Christians could also meet students in the College through pre-arranged visits or special events such as the annual Ascension Day service.<sup>109</sup> These examples provide evidence that the College of the Ascension was attempting to provide opportunities for mutual encounter between bursary holders, missionary candidates and the British churches; despite the fact that the policy document for the Bursaries Programme focused exclusively on the needs of churches in the South without a specific request that participants engage in mutual exchange during their course of study.

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<sup>107</sup> On occasions, students would write a reflection on their experience of working in a British congregation, for example, PH: *Revd. Khair-ud-Din's reflections on St. Martin's Birmingham* (1973) [AF 96.018 Box 3 File 2].

<sup>108</sup> PH: *From Staff to members of the College: invitations to take part in British Church activities* (5.10.82.) [AF 97.059 Box 1, File 5]. The College of the Ascension closed for Christmas, Easter and Summer vacations.

<sup>109</sup> The Friends of the College of the Ascension were invited to the annual Ascension Day service. PH: *Davies to College tutors* (3.3.81.) [AF 97.059 Box 2 File 1]. This record describes a fruitful and lively interchange between a Birmingham parish and college students as a result of a visit to meet students during ‘College Time’. A questionnaire which was attached, indicates that the encounter contributed to changing attitudes of opinion between those from Britain and those from the South.

## 5.6. The Bursaries Programme: Partnership in Mission.

The term 'partner churches' which replaced the term 'overseas churches', although different in wording, was in the context of the Bursaries Programme one and the same thing. This indicates that change of wording does not in itself signify that Partnership in Mission is being implemented. To include the word 'partner' does not necessarily achieve partnership. In the same way, it should not be assumed that engagement with the PIM consultation process by the Society would automatically lead to the application of Partnership principles in its programmes. Nevertheless, the Society's negotiations with the CPSA and the participation of international members in the MPBG demonstrated the growing influence of Partnership principles in the work of the Society. The Society's willingness to respond to the particular needs of South Africa was an example of the following Partnership tenet for the PIM process:

The responsibility for mission in any place belongs primarily to the church in that place.<sup>110</sup>

The educational needs of applicants to the Bursaries Programme were to be determined by the applicant's church and not the Society.

The invitation to leaders from the South to participate in the MPBG was an expression of a second premise of the PIM process:

that mission be shared in each and every place with fellow-Christians from each and every part of the world with their distinctive insights and contributions<sup>111</sup>.

The inauguration of the MPBG in 1981 demonstrated the Society's readiness and ability to receive the contributions and insights of invited church leaders from the South in the formation of the Society's budget and funding policies. However, the Society's response to these principles was limited. The primary decision-making body of the Society continued to reflect Church of England membership. In order to reflect more accurately the principle that the primary responsibility for mission belonged to the church receiving the resources, the Council would be required to be more thorough in consulting with churches in the South.

In formulating the Bursaries Programme, USPG's consultation concentrated on the Provinces of Central and Southern Africa, since they were the largest beneficiaries of the programme. Consultation with other provinces, based on the archival evidence, appeared to be either non-existent or, at best, limited.

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<sup>110</sup> ACC 2 (1973), page 53.

<sup>111</sup> ACC 2 (1973), page 53.



The MPBG represented a first step towards the broadening of the international representation of the Anglican Communion in the Society and gave concrete expression to the principles of Partnership in Mission. However, USPG would need to be willing to build on this first step and consider a radical reappraisal of its structures to give more comprehensive expression to Partnership in Mission. The urge to move in this direction was proving increasingly necessary due to the slow response of the Church of England to the PIM process and Partnership in Mission principles.

#### **5.6.1. Reflections on the PIM process.**

A means to assess the success of a PIM consultation event was to examine the ability of the province to formulate a mission plan outlining the province's strategy and objectives for mission. However, in order to formulate a mission plan, each province required the support of an effective administration to co-ordinate the process of planning between diocesan and provincial levels, and to provide the follow-up required to implement the proposals contained in the plan. The 1981 English PIM consultation was held in a church with plentiful administrative assets. In contrast, many provinces in the South had only limited administrative resources and provincial meetings required members to travel long distances. In the case of the Province of Central Africa, for example, the Provincial administration had to negotiate between the four national Anglican Councils of Botswana, Malawi, Zambia and Zimbabwe. During the 1970s, Provincial meetings required members to cross national boundaries against the background of political unrest in Zimbabwe before its Independence as a nation in 1980. The difficulty of achieving effective communication between the various levels within a province, whether at parish, diocesan or national level, militated against the province's capacity to increase the participation of local congregations in the PIM process.

More importantly, the production of a mission plan required the will and motivation of its members in order to formulate a regional strategy for mission, highlighted by the Church of England's failure to produce a plan despite its plentiful administrative resources. Thus, participation alone in a PIM consultation process was no guarantee of a finalised mission plan. There was even less certainty that training, theological education, or leadership development would emerge within programmes in a provincial 'plan'.<sup>112</sup> Therefore, the Society could not rely on other provinces to follow the lead provided by the CPSA in producing a co-ordinated training programme which would include the request for assistance from Churches outside the region.

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<sup>112</sup> PH: *USPG, Educational and Training Policy (Funding)* (2.3.77.) [TF 849]. The consultations of the Churches of the Indian Ocean and the Council of East Asia highlighted the priority of training.

### 5.6.2. USPG's funding categories and the PIM Consultation process.

Theological education and leadership development in the Anglican Churches in the South were supported by USPG in a variety of ways in addition to the Bursaries Programme, especially through missionary personnel as theological educators. To acknowledge the total support of the Society for training in each Province, USPG needed to review its funding categories.

The resources of provinces in the South were meagre compared with the Church of England's assets and ability to develop theological education for ministry and mission. The success of theological education in the South depended on many factors. These included the level of co-operation between the diocesan Bishops within a province to enable resources to be developed on a regional level. It was also related to the availability of a university offering accreditation for theological courses, and to the level of financial commitment from institutions in the West. A 1975 WCC study of the viability of theological education in the South observed that:

Theological education in most of its manifestations in the third world is a transplant from the West. It was transferred in various patterns from Western theological training programmes...The full responsibility for supplying both manpower and money is inexorably falling upon the shoulders of the churches which the theological education serves.<sup>113</sup>

The reliance on Western resources also served to maintain the dependency of the South on Western academic methods and hindered the South from engaging with contextual theology.<sup>114</sup> A strategy for developing theological education was required in churches where resources were limited. A way forward was to organise residential theological education between dioceses, or ecumenically at a national or regional level. The MPBG noted that the provision of an expatriate missionary to work in the South could cost three times the sum of employing a person from the local community. It was suggested that churches might prefer a grant to employ three local people in preference to receiving one missionary.<sup>115</sup> By the same logic, one bursary could support the education of three students in a local theological college. The existing method of funding prevented the Society from calculating its overall funding budget for training regionally. Therefore, in the absence of a regional approach to training, the Society,

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<sup>113</sup> Zorn, Herbert M. *Viability in Context* Theological Education Fund, WCC (1975), page ix. The Theological Education Fund became the Programme for Theological Education, under Unit III of the WCC, in 1977.

<sup>114</sup> The debate about relevant theological education is far wider than space permits. Important issues include: the appropriateness of western theological methods and the development of contextual methodologies; the place of Theological Education by Extension; and the place of new models for theological reflection based on the practice of mission. For a fuller discussion, see publications by the Theological Education Fund listed in the Bibliography, section 2.2.3.2.

<sup>115</sup> PH: *Extended Minutes of the MPBG* (26-29.5.81.), page 5 [TF 2550].

albeit unwittingly, contributed to the continued dependency of churches in the South on the West for assistance in theological education and leadership development.

## Conclusion.

This chapter has examined the extent to which Partnership in Mission principles influenced USPG's decision to adopt its formal Bursaries Programme in 1982, especially in light of the Society's engagement with the Partners in Mission consultation process initiated by the Anglican Consultative Council. The chapter examined the role played by the Church of the Province of Southern Africa following a PIM consultation in 1976 and the inauguration of an international advisory group to discuss the Society's annual budget. These developments were evidence of an increased involvement of churches in the South in the Society's decision-making process. The chapter also noted the failure of the 1981 Church of England PIM consultation to achieve a provincial mission plan and the difficulty faced by the newly established Partnership for World Mission to provide an effective bridge between the Church of England General Synod and its voluntary missionary societies.

It has been shown that USPG's response to the PIM consultation process influenced the formation of the Bursaries Programme in two ways. Firstly, it disposed the Society to responding positively to the CPSA's request for assistance. More importantly in terms of Partnership, the Society did not take unilateral action in this regard, but continued to consult with the CPSA in the formation of the Bursaries Programme. Secondly, it included the Bursaries Programme in the remit of the Society's international budget group (MPBG) that had authority to advise the Society on its budget. Both these examples illustrate an important principle of Partnership in Mission advocated by the CWME at Bangkok: that churches in the South receiving resources from the West should be active participants in the policy decisions that control the allocation and application of the funds.<sup>116</sup>

This chapter has also argued that the failure of the Church of England to develop a provincial plan for mission inhibited USPG in its ability to develop reciprocal relationships between Britain and Anglican churches in the South. As a result the Society's Bursaries Programme was primarily formed to provide one-way training resources for churches in the South and did not include Anglican churches in the UK. However, the College of the Ascension recognised that it could facilitate parish placements for bursary holders as a means of providing reciprocity and that the presence of students from the South in residence at the College enriched and broadened its community life. Although the aspect of exchange among students and British churches was important, it remained secondary to the Society's central aim for the Bursaries Programme. This limitation was expressly acknowledged by the College Advisory

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<sup>116</sup> See sections 3.3.2. and 3.3.3.

Group which recorded in June 1982 that:

Overseas students are here primarily for their own training rather than as resources for this country. On the other hand, their own training and personal development are greatly helped by their offering themselves as resources for British Christians.<sup>117</sup>

It can be concluded, therefore, that the influence of Partnership in Mission on USPG's decision to adopt a formal Bursaries Programme in 1982 was important, but not central. The traditional practice of sending resources from Britain to the South in a one-way direction continued to prevail, but, as demonstrated by the Society's engagement with the CPSA, the manner in which the Society provided resources demonstrated greater sensitivity to the responsibility of the receiving church for mission in its own locality.

It can also be concluded that the Bursaries Programme represented a continuity with the Society's earlier informal training policy that it replaced, in the sense that it responded to the training needs of churches in the South, but did not succeed in placing mutuality and exchange between churches at the centre of the programme. Notwithstanding the Society's administrative re-structuring in 1979, the Mission Programme and Education and Resources in Mission Divisions continued to support the one-directional movement of financial and personnel resources from the UK to Anglican churches in the South. Hence, the notion of exchange between the bursary holders and British churches was a secondary consideration.

This is contrasted by the Society's decision to involve international advisors in the discussion of its budget, which led to the creation of the Mission Programmes Budget Group outside the existing structures. It was not intended to replace an existing forum, but was an additional stage in the Society's process of presenting the annual budget to Council. This supports the argument that to successfully bring Partnership principles into the centre of USPG's programmes required the introduction of new structures to develop two-way relationships, rather than adapting existing programmes founded on the sending of resources in one direction only.

Faced by the Church of England's failure to produce a mission plan, USPG felt challenged to commit more of its energies to raising awareness of mission in Britain as a way of introducing mutuality into its relationship within the British context. In the previous chapter it was shown that this stimulated the Society to examine its potential for developing an education in mission role in Britain. In this chapter we have seen that it was the College staff themselves, through Bursaries Programme, that realised the potential for personal encounter between bursary holders and churches in Britain.

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<sup>117</sup> PH: 'College of the Ascension Advisory Group' (4.6.82.), item 3(e) [PCC].



**BACKGROUND PAPERS RELATING TO TEXT FIVE: USPG's BURSARIES PROGRAMME.**

**[Paper 1]:** Minutes of the USPG Council, 14-16 June 1982.

*The Bursaries Programme is presented to Council members.*

**USPG's second Mission Programmes Budget Group, 10-14 May 1982**

**[Paper 2]:** Minutes of the USPG General Committee, 28 April 1982.

*The Bursaries Programme is noted by the General Committee.*

**TEXT FIVE:** Minutes of the Programmes Committee, 16 March 1982.

"Adopted the paper 'USPG's Bursaries Programme' [Paper 3] as a statement of the Society's policy for commendation to churches overseas, particularly in the preparation of Partners-in-Mission Consultations, with a tribute to the stimulus of the Province of Southern Africa in the formation of the Programme."

**[Paper 3]:** The text of USPG's Bursaries Programme.

**[Paper 4]:** Minutes of the College of the Ascension Advisory Group, 5 March 1982. *Discussion of a draft Bursaries Programme and courses of training at Selly Oak.*

**[Paper 5]:** A paper outlining courses of training at Selly Oak, March 1982.

**[Paper 6]:** Minutes of the Bursary Advisory Group, 22 February 1982.

*The Group amend a draft Bursaries Programme.*

**[Paper 7]:** Minutes of the Programmes Committee, 12 January 1982. *A discussion of USPG's programme for missionary training.*

**[Paper 8]:** Missionary Training, 18 December 1981. *A paper by the Secretary of Mission Programmes for the Programmes Committee in January 1982.*

**[Paper 9]:** Minutes of the College Advisory Group, 27 November 1981. *Discussion of training policy.*

**[Paper 10]:** Notes of a meeting between staff of the College of the Ascension and staff of the Mission Programme Division, 22-23 September 1981.

**[Paper 11]:** Report by the Overseas Students Secretary for September staff meeting, 19 September 1981.

**The fifth ACC, Newcastle upon Tyne, England, 8-18 September 1981.**

**[Paper 12]:** Minutes of the Bursary Advisory Group, 30 June 1981.

*The Overseas Students Secretary is asked to prepare a paper relating to USPG's bursaries policy.*

**Partners in Mission Consultation of the Church of England: 16 June – 3 July 1981**

**[Paper 13]:** Minutes of the College of the Ascension Advisory Group, 5 June 1981.

*The Group discuss the need to clarify the training policy for missionaries and overseas students. The General Committee are requested to prepare a 'brief consolidated statement' outlining the Society's training policy to be made available to 'overseas' bishops.*

**USPG's first Mission Programmes Budget Group, 26-29 May 1981**

**The Fourth ACC, Ontario, Canada, 8-18 May 1979**

**First meeting of the USPG Bursary Advisory Group, 19 April 1979**

Table 5. Background papers relating to TEXT FIVE: USPG's Bursaries Programme.<sup>118</sup>

<sup>118</sup> TEXT FIVE, Papers 1-4, 6, 7, 12 and 13: PH: [PCC].

Papers 5, 10 and 11: PH: [TF 2011] and Paper 8: PH: [TF 3053].

## Chapter Six. The College Development Project, 1989.

### Introduction.

In 1989 USPG committed itself to a major refurbishment of the physical space of the College of the Ascension in what was called the College Development project. This took two years to complete, from 1989 to 1991, and included the building of an extension to provide additional tutorial room and public space for the development of programmes that would facilitate interaction between the College's international residential community and British churches. The refurbishment of existing College buildings enabled USPG to enhance the College's capacity to provide both missionary preparation and the training of participants on the Society's Bursaries Programme. The chapter will assess the degree to which Partnership in Mission principles influenced USPG's decision to commit financial resources to the refurbishment and expansion of the College.

The decision to proceed with the Development project was made within the context of a wider debate concerning the Society's strategic planning. This was reflected in the resolution of the June 1989 USPG Council meeting that endorsed the project, which will be referred to as TEXT SIX:

College of the Ascension Review.

Resolved:

(i.) That, subject to the outcome of the Strategic and Financial Planning strategy debate and the further consultation with the Primates, the College of the Ascension should continue to be a major element of the Society's work with the church overseas and that it should play a larger part in its work with the church in Britain and Ireland.

(ii) To affirm the integrated proposals for the refurbishment and improvement of the College of the Ascension outlined in the report and commend them to the Executive Committee for further work and implementation.<sup>1</sup>

TEXT SIX makes it clear that the Society's willingness to commit funds to the College Development project was directly linked to its re-affirmation of the College's importance for the Society's international work, to which was now added the role that the College could play in the Society's expanding work among Anglican churches in Britain and Ireland. The chapter will therefore examine the decision to proceed with the College Development Project in light of an important strategy report entitled 'The Way

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<sup>1</sup> TEXT SIX: PH: 'Council' (12-14.6.89.), item 13 [PCC]. The College Development project was also called a Feasibility project. The former title has been chosen to avoid confusion between these two descriptions of the project.

Ahead' that was presented to the Council in November 1988. This set out a visionary strategic statement for the Society based on the development of 'international encounter in a variety of forms'.

The proposals contained in the College Development project did not originate in 'The Way Ahead' report itself, but in a College Review of July 1987 which encouraged the Society to adopt a policy of 'learning through interaction' in the College's educational programmes. The chapter will therefore examine the relationship between the 1987 College Review and the Society's 1988 'Way Ahead' report by comparing their core aims of 'learning through interaction' and 'international encounter' and their application in USPG's programmes related to the College of the Ascension. Additionally, the chapter will review the suitability of the courses in the Selly Oak Colleges for the proposed College Development project. In light of the slow response of the Church of England to the PIM consultation process, USPG's historical role as a voluntary agency of the Church of England will be examined in relation to the proposed educational role for the College to encourage 'international encounter' between its students and British churches. It will be argued that the meagre response of the Church of England to Partnership in Mission hindered USPG's application of Partnership principles.

## **6.1. Background to the College Development Project.**

### **6.1.1. The College community.**

By the end of the 1980s, the number of USPG missionary candidates was in sharp decline. On the other hand, there remained a steady intake of students through the USPG Bursaries Programme. In the academic year of 1988/89, USPG had only four missionary candidates as compared to fourteen in the previous year, and a total of twenty-six USPG bursars in residence.<sup>2</sup> The College continued to depend on students from Selly Oak central admissions to fill over one third of the forty-four beds available in the College.<sup>3</sup> To ensure that the College remained internationally diverse, it was reliant on the broad range of educational programmes available within the Selly Oak Colleges in order to attract new students.<sup>4</sup>

### **6.1.2. The College Development Project.**

The College Development project had the primary aim of utilising the international character of the College community:

In the present operation of the College, people are brought together to live and worship and learn together in an international, multi-cultural and ecumenical community within the Selly Oak colleges context. This project envisages an enhancement and extension of this activity.<sup>5</sup>

Two ways were put forward to achieve this goal. Firstly, the College buildings would be refurbished to ensure the continuation of existing work in the College; secondly, the College's role in relation to USPG and the wider church would be developed through the provision of a College extension by improving staff, tutorial and library accommodation and encouraging greater interaction, particularly with British churches.

As has been demonstrated in the previous chapter of this thesis, the College's traditional

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<sup>2</sup> Students Lists. New students in residence at the College of the Ascension for at least one term (spouses in brackets):

Bursars: 1982/83: 14(2); 1983/84: 24(7); 1984/85: 22(5); 1985/86: 25(4); 1986/87: 26(7); 1987/88: 33(9); 1988/89: 26(7);

USPG missionary candidates: 1982/83: 17(5); 1983/84: 19(6); 1984/85: 11(3); 1985/86: 21(7); 1986/87: 14(2); 1987/88: 14(3); 1988/89: 4(1).

<sup>3</sup> The capacity of rooms in the College of the Ascension was forty-four students. The 'Guarantee Scheme' operated by the Selly Oak Colleges required the College of the Ascension to maintain eighteen places for students admitted through the central administration of the Selly Oak Colleges. Throughout the 1980s, the demand for places by the central administration was often greater than eighteen.

<sup>4</sup> Students Lists. Between 1986 and 1989, between one-third to one-half of the students attended courses in the Department of Mission. This meant that a majority of College students were enrolled on courses outside the Department of Mission.

<sup>5</sup> Paper 1, page 1, paragraph. A. introduction.

educational role lay in preparing missionary candidates and offering training to participants in the Bursaries Programme. The College Development project proposed a broadening of this educational work in four ways: to improve the quality of education offered to USPG bursary holders; to engage in the training and preparation of participants in USPG's short term programmes; to organise "facilitated events" for local churches in the Birmingham area; and to develop USPG's use of the College through educational programmes, occasional conferences and meetings. To meet these objectives, a building programme was envisaged which included constructing a new educational block which would house a library, communal and seminar facilities; building new staff houses; refurbishing and upgrading the existing student accommodation, kitchens and offices; and extending the college facilities to a year-round operation.<sup>6</sup>

The viability of the College Development project was dependent on the ongoing suitability and relevance of the courses offered within the Selly Oak Colleges. The project also needed the approval of USPG Council whose decision was based on a detailed consideration of its practical and strategic implications for the Society. Whilst practical questions focused on the constraints of time, finance and planning permission, the strategic concerns related to the long-term aims for both the Society and College were set out in 'The Way Ahead' report.

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<sup>6</sup> Paper 1, appendix A.

The costing of the proposals were as follows: refurbishment: £423,000; new educational block: £486,000; and upgrading of facilities: £528,000. It was proposed to recover the cost of £250,000 for the new staff houses by surrendering a lease of College land for the same price.



### 6.1.3. The Society's Strategic Plan: The Way Ahead, November 1988.

'The Way Ahead' report was presented to USPG Council in November 1988 as a strategic plan for the society. The primary contribution of this brief four page document to the Society's long-term planning was its visionary statement proposing that future work be based on the following emphasis:

Through international encounter, in a wide variety of forms, and the facilitation of the exchange of various resources, to stimulate and enable the church/Christian people to active participation in God's mission and to educate and resource them for the task.<sup>7</sup>

However, the report did not demonstrate how this important and forward-looking statement was connected to programmes that were being developed within the Society; this included the College Development project. The statement was singled out from 'The Way Ahead' report and endorsed by USPG Council in June 1989 as the cornerstone of the Society's "overall strategy".<sup>8</sup> In light of the significance of this statement in comparison with the remainder of the report, it will be referred to as the Society's strategic statement.

The Society's strategic statement proposed that "international encounter in a wide variety of forms" was the primary means by which the Society should plan its work "into the 1990s".<sup>9</sup> Reference to "exchange" in the statement implied that the Society intended "international encounter" to be reciprocal. 'The Way Ahead' acknowledged two "primary catalysts" for the recent changes within the Society: a transformation of its "historical role" and financial problems resulting from the high inflation of the 1970s. The report questioned "whether it (the Society) has a role moving into the 21<sup>st</sup>

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<sup>7</sup> Paper 5, paragraph 6. The underlining is in the original text. The quote was reproduced in full in the following minute: PH: 'Council' (26.11.88.), item 7(a) [PCC].

The section of 'The Way Ahead' report, from which it was taken, is quoted below in full:

"B. The Society's Role: We start by affirming that mission is of God. The church in each place is called to share in that mission. The Society's role, as developed in recent years, is to enable the local church to play its part in God's mission, howsoever that is expressed, for example in evangelism, the pursuit of justice, peace and holiness and in all the other ways of witnessing to the Gospel of Jesus Christ.

Because each church shares in the oneness of God's mission, it shares with sister churches throughout the world. To make a reality of this sharing, there has to be communication and exchange between those so engaged. The Society by its history, its contacts and its particular skills developed over the years is well placed to enable such international encounter.

We suggest therefore that the following be the key thrust for the future work of the Society: Through international encounter, in a wide variety of forms, and the facilitation of the exchange of various resources, to stimulate and enable the church/Christian people to active participation in God's mission and to educate and resource them for the task.

The Society employs staff and other resources to fulfil these thrusts, generates income and engages in other activities to enable them to happen, and requires a variety of services in support of all.

In addition the Society has a valuable resource in the many people of goodwill who support its activities in parishes, deaneries and dioceses."

<sup>8</sup> PH: 'Council' (12-14.6.89.), item 10 (d) [PCC].

<sup>9</sup> Paper 5, page 2.

Century and, if so, what it is". The strategic statement was an attempt to answer this question by formulating a new role which built on the past, whilst offering "a fresh vision" of how USPG could "serve the Church at home and overseas". Financial stringency also dictated that, even more than at any time previously, the Society needed to find a "balance between the demands placed upon it and the resources available to it". The intention of developing a strategic document was to provide a framework to enable requests for the Society's resources from Anglican churches to be prioritised. Despite offering a potential framework, 'The Way Ahead' report failed to explain in detail how the vision encapsulated in the strategic statement related to the Society's programmes.

The phrase, "facilitating the exchange of resources" which is used in the Society's strategic statement, pointed to a shift away from the former policy which supported the movement of resources in a one-way direction from Britain to churches in the South, towards a more reciprocal movement. This chapter will explore the extent to which this was expressed in the College Development project. The fact that USPG Council consented to the College project during its debate of strategy in June 1989, indicates the important relationship between the project and the Society's strategic statement. The emphasis of the strategy on 'exchange' also points to the potential significance of the College Development project for Partnership in Mission.

## 6.2. Review of the Society's operations: 1984-1989.

The Society's strategic statement was the outcome of a process begun in 1984 when USPG decided to relocate its London headquarters from Westminster to Waterloo. The slow progress in finalising the transfer to new headquarters (completed in October 1987) was an opportunity for the Society to review its operations.<sup>10</sup> Between the decision to adopt a 'strategic plan' in 1984 and the acceptance of 'The Way Ahead' report four years later, the Society completed a staff and committee reorganisation.<sup>11</sup>

Changes to staff and committee structures were based on the recommendations of a 'Structure and Organisation Working Party' (SOWP) which reported to Council in November 1985. The SOWP consulted extensively with USPG staff and suggested the Society adopt proposals responsive to a continuing "process of evolutionary change", since

it is clear that the USPG now works as an agent of partnership between churches. Our job is to promote interaction between them so our own organisation should be suitable for that.<sup>12</sup>

However, when describing USPG "as an agent of partnership between churches," the SOWP did not clarify whether the Society was working on behalf of the Church of England or as an independent agency. Instead, the main focus of the SOWP was the concern that administrative divisions were not sharing and communicating adequately on issues of mutual concern. They recognised that the Mission Programmes (MP) and Education Resources in Mission (ERM) Divisions reflected the former segregation between 'overseas' and 'home' in their administrative structures. In order to promote mutual relationships between churches, the Society needed to improve the interaction between the main functions of the organisation.<sup>13</sup> It was recommended that future administrative structures needed to be flexible, responsive to new issues, efficient in the use of people and resources, and supportive of a common purpose.

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<sup>10</sup> The move followed proposals by the Partnership for World Mission (PWM) aimed at encouraging the British missionary societies to share their administration 'under one roof' in a central headquarters building. The intention was to engender co-operation between Anglican missionary societies and for a closer association with the Church of England's General Synod. Within this plan, the PWM also relocated to Partnership House.

PH: *Partnership for World Mission, "Under One Roof" Project: Feasibility Report for Council, 11-14 June 1984* [AF 96.034 Box 1 General Committee]; O'Connor (2000), page 165; and *Partnership for World Mission* (1983), pages 26-27.

<sup>11</sup> PH: 'Council' (24.11.84.), item 7 [PCC]. The Society's discussion of change coincided with the appointment of Revd. Humphrey V. Taylor as Secretary on 1 March 1984. Revd. Taylor had been working as Programmes Secretary for the Society since 1978. Canon James Robertson retired as the Society's Secretary on 30 November 1983.

<sup>12</sup> Paper 7, paragraph 4.

<sup>13</sup> Paper 7, paragraph 5. "Interaction (between staff) should be the principle of our organisation". Brackets mine.

Five new staff teams were inaugurated by USPG in December 1986: Mission Personnel, Financial Resources, Representation, Editorial, and Education.<sup>14</sup> These teams replaced the existing Mission Programmes and ERM Divisions. A staff group was formed to enable the Society's Secretary to meet the five team leaders on a regular basis and to facilitate co-operation between the teams. As a sign of the College of the Ascension's significance within USPG, the College Principal was invited to join this group.<sup>15</sup> This helped to strengthen the relationship between the College and the five teams and offered greater opportunity for its resources to be made available to USPG.

In reorganising its Council's committee structures, the Society distinguished between:

major issues of policy on which the accountability to the church requires a decision of elected representatives, and routine business best delegated formally to staff with accountability expressed in the form of reporting on action taken.<sup>16</sup>

The primary aim in implementing the new committee structures on 1 March 1988 was to improve the management of the Society's routine business. The General Committee was renamed the Executive Committee, a title which reflected more accurately its status in relation to Council.<sup>17</sup> The Programmes and Presentation Committees were replaced by a series of more informal Advisory Groups, each responsible to the Executive Committee. Initially, the Executive Committee established eight Advisory Groups, including a College Advisory Group.

The review of "major issues of policy" focused on the membership of Council and was aimed at increasing the participation of those attending its meetings.<sup>18</sup> However, the constitutional changes implemented in 1990 did not change the predominant place of the Church of England in the Council's membership. Consequently, the membership of

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<sup>14</sup> PH: *Memorandum from H.V. Taylor to all members of staff* (25.11.86.) [AF 2000.036 Box 3 File 3]. The title of 'General Secretary' was adopted in place of 'Secretary', and the title of 'Secretary' was given to the heads of staff units. The aim was to bring greater uniformity between USPG and CMS, who had adopted the title of 'General Secretary' within its organisation. In general terms the Mission Programmes Division was carried into Mission Personnel and Financial Resources Teams, and the ERM into Representation, Editorial and Education Teams.

<sup>15</sup> PH: *The Staff Structure Following the 1986 Re-Organisation* [AF 2000.036 Box 3 File 3]. It should be noted that during the 1970s and 1980s it was the custom of USPG's General Secretary to meet senior staff on a regular basis.

<sup>16</sup> PH: *First Thoughts About A New Committee Structure to General Committee* (2.7.86.), paragraph 5 [TF 3860 File 1].

<sup>17</sup> PH: *Proposals for a Revised Committee Structure for General Committee* (3.11.87.) [TF 3860 File 2]. The size of the Executive committee remained the same as the General Committee, with twenty to twenty-five members, but with stronger representation from 'Advisory Groups' (including the Chair of the College of the Ascension Advisory Group).

<sup>18</sup> PH: *Proposals for a Revised Committee Structure for General Committee* (3.11.87.) [TF 3860 File 2] and PH: 'Council' (11-13.6.90.), item 9 [PCC]. Each Diocesan Bishop was a member of Council, but very few attended meetings. The changes enabled Diocesan Bishops to nominate delegates and a group of fifty elected representatives of the "Society's supporters" replaced those representing the Society's Incorporated Membership.

the Society's Executive and Advisory Committees continued to be predominantly British, including those serving on the College of the Ascension Advisory Group.

The Society did explore how churches in the South could be further involved in its "decision-making processes" by organising a consultation with Anglican Primates in April 1989.<sup>19</sup> The aim was to improve the contribution of the Mission Programmes Budget Group (MPBG) to the overall life of the Society.<sup>20</sup> From 1984 onwards, the remit of the MPBG had included the whole of the Society's budget. Although it was recognised that the MPBG continued to make a valuable contribution to decisions taken by the Society, it was also acknowledged that, to work effectively, members were required to assimilate a wide range of complex information relating to the Society's work and policies before engaging in the task of formulating budget proposals.<sup>21</sup> There was insufficient time for the MPBG, in the few days set aside for its annual meeting, to give due consideration to the complexities involved in budget issues, thus limiting their ability to complete tasks effectively.

The advisory character of the MPBG, and the desire to establish a group which was more representative of the churches in the South, led to a search for an alternative approach and formed an important part of the discussion with the Anglican Primates. The outcome was a proposal to replace the MPBG with an annual meeting of a smaller group of Provincial representatives and the Executive Committee, and a larger triennial meeting of USPG Council and representatives of the Anglican Provinces.<sup>22</sup>

### **6.2.1. Financial stringency.**

The preparation and timing of 'The Way Ahead' report in 1988, coupled with the reorganisation which preceded it, was intrinsically linked to two major financial considerations: an operational deficit and the sale of the Society's Westminster headquarters. During the 1980s, the Society's expenditure exceeded its income and, as a consequence, the MPBG proposed that USPG eliminate its operational deficit by 1991

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<sup>19</sup> UCA: *Report on the Consultation with Primates of Provinces and Churches in relation with USPG held on 24/25 April 1989* (23.5.89.) [PO]. The consultation aimed to "attempt to make the Society more responsive to the Church abroad and to discover ways in which it can be more effectively brought into the Society's decision-making processes". In attendance were Primates (heads of Anglican Provinces) and heads of United Churches, or a nominated representative. The Churches represented were the Anglican Provinces of West Indies, Central Africa, Indian Ocean, Burma, Tanzania, Scotland, Southern Cone (S. America), Brazil, South Africa, England, Ireland and Wales; and the United Churches of North India, South India, Pakistan, Bangladesh and the East Asia Churches. The consultation was arranged in April to take advantage of a meeting of the Anglican Primates being held soon after in Cyprus.

See also: PH: 'Executive Committee' (1-2.11.88.), item 6(f); and 'Council' (26.11.88.), item 7(d) [PCC].

<sup>20</sup> See section 5.2.4.

<sup>21</sup> PH: *The Society's Budget-making process, for USPG Council* (24.11.84.) [AF 96.034 Box 1 General Committee].

<sup>22</sup> In the event this proposal was not implemented, although a further international consultation was held in 1990, see section 7.4.5.



by reducing expenditure and introducing “careful strategic planning”.<sup>23</sup> The pending release of substantial funds due to the sale of the former headquarters provided further impetus to formulate a new strategic plan to enable the Society to invest the funds constructively.<sup>24</sup> The reorganisation of the Society was intended to provide an administration that would be responsive to the development of a strategic plan. ‘The Way Ahead’ aimed to offer a strategy to enable the Society to impose greater financial stringency in order to balance income with expenditure as well as to invest the funds following the sale of its Westminster property.

The process of finalising the College Development project was intrinsically linked to these financial considerations and to the formulation of a strategic plan by the Society. The funds from the property sale were required to provide the necessary collateral for the implementation of the College Development project.<sup>25</sup> Consequently, costings for the project were not initiated until the transaction of the property sale was completed. The project estimates were presented to the Society in November 1988, at which time the Executive Committee requested the preparation of a detailed feasibility study by the College Principal and the Society’s Financial Secretary for presentation to Council.<sup>26</sup> The results of the feasibility study provided the basis for USPG Council’s decision to support the College Development project in June 1989, as outlined in TEXT SIX.

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<sup>23</sup> PH: *USPG: Budget Group 1988* [TF 3867].

<sup>24</sup> PH: ‘General Committee’ (3.11.87.), item 7 [PCC].

<sup>25</sup> Following a written consultation with the Anglican Primates in the second half of 1989, the Society launched an international appeal for funds to support the college development. This aim was to enable the Society to use the proceeds from the sale of the headquarters to provide long term income for the Society. However, due to the appeal’s lack of success, the proceeds from the sale were used to fund the College project.

<sup>26</sup> PH: ‘Executive Committee’ (1-2.11.88.), item 7 [PCC]. The cost of relocating to the rented office accommodation in Partnership House, Waterloo was over £1m. The sale of Tufton Street, Westminster realised £6m.

### 6.3. The Society and College Strategies.

Although the decision to proceed with the College Development project was dependent on its compatibility with the Society's strategic planning, the origins of the project lay in a review of the College of the Ascension undertaken by a working party between July 1986 and July 1987. Therefore, in assessing the influence of Partnership in Mission within the College project it is important both to assess the 1987 College review report, and to examine the extent to which it was compatible with the Society's strategic statement contained in 'The Way Ahead'.

#### 6.3.1. The College Review: July 1987.

The working party which reviewed the College of the Ascension presented its report to USPG in July 1987.<sup>27</sup> Its primary concern was that the College's residential community should not grow beyond an "optimum of seventy people where the possibility of learning through interaction in community begins to diminish".<sup>28</sup> Consequently, the proposals contained in the review were focused on improving the quality rather than the quantity of the College resources, based on the premise that:

...a very valuable asset has been developed in the college, which we would want to see cultivated and exploited as fully as possible. We refer to the opportunity of learning through inter-action. What we have in mind is the sort of learning that becomes possible through the participation of approximately 60 adults, together with some children, in a residential worshipping community, a community made up usually of over 20 nationalities... This gives the Society a quite unique asset as a learning opportunity and experience for people from all the churches we serve.<sup>29</sup>

The aim of the College, it was therefore felt, should be to develop "the process of learning through interaction" between the various groups represented in the community.<sup>30</sup>

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<sup>27</sup> Paper 2. The College Review Report was produced by a working group set up in July 1986. Its full title was the Report of the Strategic Review Group. To avoid confusion with the Society's strategic statement it will be referred to as 'The College Review' report. The members of the working group included: Revd. Ben Hopkinson, a College Advisory Group member who worked in Rhodesia and Botswana between 1966 and 1974 and more recently in Whitby, Yorkshire from 1985. From USPG's staff: the Education Team: Robin Green; the 'Partnership Dimension': Roger Symon; the Financial Officer: Mike Mason; the College Principal: Dan O'Connor; and the Selly Oak representative: K. Ofstad from St. Andrew's. M. Mason had served on various committees within the Selly Oak Colleges. The working party consulted with the staff of the College of the Ascension, and representatives from the Selly Oak Colleges and the staff of USPG headquarters. PH: *Memorandum from M. Mason to Members of the Central Staff Executive, 25 September 1986: College of the Ascension review* [AF 95.102 Box 1 File 2].

<sup>28</sup> Paper 2, page 3.

<sup>29</sup> Paper 2, paragraph A.

<sup>30</sup> Paper 2, page 2, paragraph A. Also: UCA: *College of the Ascension: Strategic Review (CSR), notes of a first meeting of the Review Group* (17.11.89) [PO].

The College review distinguished between the short term work of ensuring the viability of the College in the immediate future, and more costly long term proposals. Whereas the short-term proposals sought to consolidate the “learning through interaction” work of the College, long-term proposals were directed at increasing the involvement of the British churches “in the same process of learning”.<sup>31</sup>

The review recognised that the College of the Ascension was dependent on the Selly Oak Colleges for the fulfilment of its recommendations. The continuing presence of a “strong centre for mission training and study” through a Department of Mission was, in their opinion, a fundamental requirement in determining a long-term strategy for the College. They also recognised that the Selly Oak Colleges served to fulfil the “mission-priority of the Society” through various means: firstly through the educational resources of the Centres for Multi-Faith resources,<sup>32</sup> Black and White Partnership,<sup>33</sup> New Religious movements,<sup>34</sup> and the Study of Islam and Christian-Muslim Relations;<sup>35</sup> secondly, through courses available in other Selly Oak Colleges, in particular those developed by Westhill College or Birmingham University.<sup>36</sup> Due to the valuable resources of these centres and colleges, and the continued presence in Selly Oak of a diverse international, ecumenical and inter-faith community, the review recommended

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<sup>31</sup> Paper 2, paragraph A.

<sup>32</sup> Opened in January 1982, it was first called the Multi-Faith Resources Unit and aimed to promote greater understanding between people of different religious and cultural backgrounds through regular meetings and seminars. The Centre offered introductory courses on the religions of Hinduism, Judaism, Buddhism, Christianity, Sikhism and Islam. UCA: *Lookout* (Summer 1984), pages 4-5, [College Library].

<sup>33</sup> The Centre for Black and White Christian Partnership developed through the work of the British Council of Churches in 1976 and 1977. It was based on co-operation between the Selly Oak Colleges and the University of Birmingham (Departments of Extra-mural Studies and Theology) and a Certificate in Theology Course began in Autumn 1978. The majority of participants came from black led churches, rather than larger denominations. During its second three year Certificate, the Project became known as the Centre for Black and White Christian Partnership. PH: *Learning in Partnership: Third Report of the Joint Working Party between black-led and white-led churches* (1980) BCC, London [TF 2551]; UCA: *The Centre for Black and White Christian Partnership: 10 years of spiritual challenge* Selly Oak Colleges, Birmingham, (No date.) [Library]; and Bongani Mazibuko (1987) *Education in Mission / Mission in Education: a critical comparative study of selected approaches* Peter Lang Verlag, Frankfurt am Main [Partnership House Library].

<sup>34</sup> The Centre for New Religious Movements offered a resource library of information on the growth of indigenous churches in the South. The library was transferred to the Selly Oak Colleges from Aberdeen during 1981 with Dr. Harold Turner as its Director. PH: *Information sharing with Third World Churches* [TF 2554].

<sup>35</sup> Begun after 1976, the Centre for the Study of Islam and Christian Muslim Relations aimed to develop Selly Oak’s tradition of study in inter-faith relations began in the 1920s through Professor H.G. Wood and the Mingana Collection of documents, and continued through the lectureship in Islamic Studies. The Centre worked closely with Birmingham University’s Theology Department and offered international places for both short and long term study programmes. PH: *Report of a Working Group to the Council of the Selly Oak Colleges: a review of Financial Operations, the Milton Report* (June 1983) pages 6 and 9 [TF 3517].

<sup>36</sup> Subjects studied by College of the Ascension students at Westhill included: communication, development studies, community and youth work, church management, church education, pastoral studies, English and Jewish Studies (the possibility of inaugurating a Centre for the Study of Judaism and Christian-Jewish Relations was being considered). UCA: *Inter-faith education, what is Selly Oak aiming at? A draft paper* (January 1987) [PO].

the College of the Ascension should remain within the Selly Oak Colleges.

### **6.3.2. Compatibility of College and Society Strategies.**

The College Review report contained a variety of short and long term options to demonstrate how the aims of the College review could be realised, whilst recognising that implementation depended on the outcome of financial and strategic concerns within the Society.<sup>37</sup> Co-operation between the College and the new Mission Personnel and Education staff teams was seen as the way to generate new programmes for the College. These teams were responsible for the Society's programmes which used the College. Their work between November 1988 and June 1989, in collaboration with College staff, formed the basis of the educational programme outlined in the College Development project. An examination of this process will assist to determine the extent to which the long and short term options of the College Review report were compatible with the Society's strategic statement. To this end, the work of the Mission Personnel and Education Teams will be examined to determine the extent to which the educational proposals in the College Development project served the dual aim of encouraging 'international encounter, in a variety of forms' and 'the process of learning through interaction'.

#### **6.3.2.1. Mission Personnel Team.**

The Mission Personnel Team (MPT) was responsible for the Society's operations concerning the "movement of people".<sup>38</sup> 'The Way Ahead' report indicated that the MPT were developing:

a strategy for moving and placing personnel that provides people here and overseas with experience of Christian faith and practice as it is worked out in different cultures and situations, and to devise ways in which that experience can be shared.<sup>39</sup>

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<sup>37</sup> Short term options included refurbishing the existing fabric of the buildings; inaugurating a visiting fellowship; evaluating the "missiological significance" of Selly Oak courses; and developing a strategy in relation to the society's work with British churches.

Longer term proposals included appointing a second visiting fellow; and extending the buildings to improve the worship, meeting, library, staff accommodation, and study facilities.

<sup>38</sup> Paper 7, para. 10.

PH: 'Executive Committee' (13.4.88.), schedule 1 [PCC]. Terms of Reference of the Mission Personnel Group: 1. "To advise the Executive Committee about the Society's policy for the movement of personnel in mission".

<sup>39</sup> Paper 5, paragraph 9(a) quoted in PH: *Mission Personnel Team, Policy Development: statement of present position* (2.89.), paragraph 1 [AF 95.102 Box 1 File 2].

In February 1989 the Executive Committee added further guidance for the Team:

Mission Personnel programmes should serve the purpose of relating to churches mutually through the movement of people as well as helping churches overseas to meet staff needs.<sup>40</sup>

These statements marked a break from the tradition of sending missionaries to serve in churches in the South with minimal regard to the life-changing potential of the experience for the missionary. Although returning missionaries had traditionally been encouraged to undertake a series of deputation appointments on return from work in the South, this was the first time that the Society recognised this process could form part of the notion of 'international encounter' and relate to the Partnership principle of mutual sharing and learning. Even though this was not expressly stated in the archives, the experiences gained by each missionary could be regarded as a gift from the church in the South to Christians in Britain. The Society was therefore moving away from its traditional sending role to reflect that of an organisation which offered Christians the opportunity of experience in another situation in churches outside Britain, in addition to meeting individual's desire to serve the needs of churches in the South. In support of "encounter and exchange", the MPT understood that Britain was part of this "multi-directional" movement and was to be "seen equally as giver and receiver".<sup>41</sup> Based on these guiding principles, the MPT aimed not only to develop the existing programmes, but also to introduce new initiatives.

The missionary and Bursaries Programmes continued to provide the primary focus of the MPT's work in the College of the Ascension. The MPT proposed that the traditional category of long-term missionary should maintain a minimum period of three years service in churches of the South. Renamed 'Long Term Personnel', participants in the programme were expected to attend the College of the Ascension for preparation. The usual number of four or five Long Term Personnel in residence at the College of the Ascension at any one time constituted the largest group of representatives from British churches in the residential community staying for at least one term.<sup>42</sup> The MPT also encouraged long-term personnel to communicate the value of their experiences gained while working in the South to churches in Britain through correspondence and visiting parishes upon return.

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<sup>40</sup> PH: 'Executive Committee' (9.2.89.), item 5(b)(ii) [PCC].

<sup>41</sup> PH: *Mission Personnel Team, Policy Development: statement of present position* (2.89), paragraph 7 [AF 95.102 Box 1 File 2]. The MPT adopted the following principles: "a. It is the church's task to 'do' mission, and USPG can only assist where requested or enable this to happen. b. People are moved only on request or with permission of each local church. c. Britain will be seen equally as giver and receiver as movements of people become more multi-directional. d. Experience to be gained will be as important as tasks to be fulfilled, and an ability to understand and communicate as important as job skills. e. A commitment to the disabled and to the option for the poor will be encouraged through the choice of people and placements."

<sup>42</sup> UCA: *Future Use of the College of the Ascension by Mission Personnel Team for Governors meeting* (8.3.89) [PO].



Another MPT proposal was for increased involvement of the Bursaries Programme participants in the life of the British church by developing an existing College of the Ascension scheme which enabled college 'bursars' to join local churches in the Birmingham area.<sup>43</sup> This was in accordance with the College review report which hoped that:

the programmes of the MPT would include new patterns of South to North movement, carrying with them, through collaboration with the Education Team, opportunities for exchanges of theology, pastoral and missionary experience, and lifestyle, for the renewal of the churches in Britain, the College playing a preparatory and supporting role.<sup>44</sup>

The majority of those on the programme continued to choose the UK for study, even though applicants for bursaries could nominate other countries as a destination for further education.<sup>45</sup> The importance of the programme to the College was evidenced by the thirty or more bursary holders in residence each academic year. The initiative - to create greater interchange between the programme and churches in Britain - reflected the aspirations of the College for 'learning through interaction' and those of the Society for 'international encounter'.

In relation to its own initiative, the MPT brought together a number of programmes under the general heading of Short Term Exchange Programmes (STEP). These gave expression to the aspiration that the "experience to be gained was as important as the tasks to be fulfilled".<sup>46</sup> The Experience Exchange Programme and Root Groups were included in this short term category.<sup>47</sup> By 1989, these programmes were receiving enquiries from six hundred people each year.<sup>48</sup> The Experience Exchange Programme was placing about thirty-five young people in churches in the South for short periods of

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<sup>43</sup> Participants in the Bursaries Programme's become known as 'bursars' during the 1980s. From the outset, many USPG students from the South, studying at the College of the Ascension, contributed to the life of local churches, both formally or informally, for example students studying for the Diploma in Pastoral Studies were placed in local churches as part of their study. However, after 1982, the College developed a formal placement programme for all bursary holders. At first, students participated on a voluntary basis, but after 1986 a more comprehensive programme was developed.

PH: *Memo to all members of the College of the Ascension from staff: invitations to take part in British church activities* (5.10.82.) [AF 97.059 Box 1 File 5]; PH: *College of the Ascension, student church attachment pilot project, 1986-87* (May 1986) [AF 95.052]; and PH: *Report by Secretary of Mission Personnel Team*, page 40 [AF 95.085 Box 1 MPT Development 1984-1988].

<sup>44</sup> Paper 2, page 4.

<sup>45</sup> PH: *Report by Secretary of Mission Personnel Team*, page 60 [AF 95.085 Box 1 MPT Development 1984-1988]. In 1983 forty-four of forty-eight USPG 'bursars' trained in the UK. In 1988 sixty-nine of the seventy-three 'bursars' trained in the UK.

<sup>46</sup> PH: *Mission Personnel Team, Policy Development: statement of present position* (2.89), paragraph 7 [AF 95.102 Box 1 File 2].

<sup>47</sup> See sections 4.4.1.1. and 4.4.2.1

<sup>48</sup> PH: *Short Term Experience Programmes Unit: proposals regarding Root Groups and the EEP from MPT* [AF 94.167 File 1]. The EE Programme received about 500 annual enquiries and placed about 35 people. The Root Groups received about 100 annual enquiries and placed about 10 people.

less than one year. The Root Groups involved about ten young people living and working in one or two small communities in the UK for a year. Both the Experience Exchange and Root Groups programmes contained elements of residential training and the MPT envisaged that this would be located in the College of the Ascension.<sup>49</sup> Other short term programmes were suggested: for example, organising sabbaticals for Christians seeking short placements during time out from work, and exchanges between theological students.<sup>50</sup> Each participant in the STEP was expected to contribute to the process of giving and receiving by offering skills and labour during the placement, and to integrate the experiences of the encounter through guided reflection upon return.

STEP reflected a growing sense of commitment to mutual exchange in the programmes in a number of ways: among the participants during the preparation; among participants and people in the placement context, and on return through personal reflection or sharing in their home environment.<sup>51</sup> The MPT programmes represented an increasing diversity within the work of UPSG. Whilst the Root Groups were focused on the British context, other participants on the short term programmes were interacting much more with churches in the South. The majority of participants continued to come from the British churches, however, it was acknowledged that more action was required to enable “young adults from overseas” to participate in the programmes.<sup>52</sup> Introducing the STEP into the life of the College gave British participants the opportunity to live, albeit for a limited period, in an international Christian community. Therefore, the work of the MPT reflected both the aspirations of the College and the Society for ‘international encounter’ and ‘learning through interaction’.

#### **6.3.2.2. Education Team.**

The Education Team was responsible for the Society’s operations in relation to “education and training in mission”.<sup>53</sup> In 1985 the SOWP envisaged that the function for the Team would be:

to create and maintain programmes and resources for the education and training in mission of people with whom the Society is in touch.<sup>54</sup>

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<sup>49</sup> The training events included the preparation and de-briefing of participants in the programmes.

<sup>50</sup> PH: *Report by Secretary of Mission Personnel Team*, pages 32-40 [AF 95.085 Box 1 MPT Development 1984-1988].

<sup>51</sup> PH: ‘Personnel Group’ (16.7.86.), item 9 [PCC] “...that the exchange in the title (EE Programme) is the exchange of experiences, rather than an intended equilibrium in the movement of people.”

<sup>52</sup> PH: *Short Term Experience Programmes Unit: proposals regarding Root Groups and the EEP from MPT* [AF 94.167 File 1].

<sup>53</sup> Paper 7, para. 10.

<sup>54</sup> Paper 7, schedule C.

In the staff restructuring of December 1986, the following role was outlined for the Team:

the development of educational opportunities, methods, materials using any available media, and other resources for the Society's work in stimulating people to awareness of world mission and to vocation within it.<sup>55</sup>

The College of the Ascension was integral to the work of the Education Team and this was reflected in the Team's terms of reference that were adopted by the Executive Committee in April 1988:

To advise the Executive Committee about policy for the Society's educational and training work, taking into account the part played by the College of the Ascension within the Selly Oak Federation.<sup>56</sup>

The Team did not inherit established programmes from the pre-1986 Divisions. Therefore, the new education programme was developed through consultation with other Teams in the Society, especially those supporting USPG's work within the British context. Close liaison was envisaged with the short term programmes of the MPT.<sup>57</sup> There were also negotiations with the Representation Team who included Area Secretaries representing the Society in a full-time capacity, working in the Anglican dioceses of England, Wales and Ireland, and with responsibility for a speaking programme for the UK church.<sup>58</sup> Through the consultation process, the Education Team decided to focus resources on developing education aimed at relating 'world mission' to the UK church.<sup>59</sup>

Negotiations by the Education Team were built on the premise that the greatest asset for the longer-term development of the College was its community:

The Education Team recognises that the international community at the College of the Ascension is a precious resource and a vital component in any Society strategy that through international encounter educates and stimulates Christian people into a deeper engagement with God's mission.<sup>60</sup>

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<sup>55</sup> PH: *The staff structure following the 1986 Re-organisation*, page 6 [AF 2000.036 Box 3 File 3].

<sup>56</sup> PH: 'Executive Committee' (13.4.88.), schedule 1 [PCC]. Terms of Reference of the Education Group.

<sup>57</sup> PH: *Strategic and Financial Planning for Secretaries Group* (12.1.89.) [AF 94.043 File 1] Also liaison with the Editorial Team for the production of resources materials, and the Financial Resources Team for examining ways of promoting stewardship.

<sup>58</sup> Paper 9, page 42. In 1984, there were 31 Area Secretaries and their work contained three main aspects: "education, nurturing vocations, and fund raising". The Speaking Programme involved finding speakers and preachers to visit parishes who wanted a connection with USPG. The Programme relied on returned 'missionaries' and Area Secretaries to fulfil engagements.

<sup>59</sup> UCA: *Towards a Strategy for the Education Team* (May 1987), pages 5-7 [PO].

<sup>60</sup> PII: *Strategic Planning: the Education Team and the College of the Ascension for the College of the Ascension Board of Governors* (8.3.89.) [AF 97.059 Box 2 File 4].

Utilising this resource, the Education Team put forward proposals to develop the College for weekend conferences and day seminars in four areas: STEP training in co-operation with the MPT; seminars for British churches; clergy in-service training; and an induction programme for small groups from “other parts of the world church” invited for ‘international encounter’ in the UK context.<sup>61</sup> These four areas were included in the College Development project and were integral to the role envisaged by the Society for the College in its strategy. The proposals were also consistent with the College Review’s aim of increasing the involvement of British churches in the processes of ‘learning through interaction’ at the college.<sup>62</sup> The implementation of the proposals will be assessed in the following chapter.<sup>63</sup>

The implementation of proposals relating to the College by the Mission Programmes and Education Teams were constrained in two main ways. Firstly, there was the challenge to provide “creative interchange” between longer term residents who were staying for at least a term, and short term visitors, attending for a few days or part of a term, without this being detrimental to the needs of either group.<sup>64</sup> Secondly, the difficulty of creating interaction between term-time residents and students attending during the vacations for short courses, such as those organised by the STEP had to be overcome.<sup>65</sup> The inclusion of more informal meeting areas within the College Development project, such as larger dining and common room facilities, was intended to create greater opportunity for students from different programmes to meet informally. Informal interaction between students was seen to be an important aspect of ‘international encounter’. Consequently, despite these constraints, the proposals represented new opportunities for developing the breadth and depth of interaction between students by increasing the input from the British churches.

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<sup>61</sup> PH: *Strategic Planning: the Education Team and the College of the Ascension for the College of the Ascension Board of Governors* (8.3.89.) [AF 97.059 Box 2 File 4].

For the STEP participants, this included two weeks in July for twenty EE Programme participants; three weeks in September for twenty Root Group members; and regular de-briefing and training courses. Training for the British church, in any one year, this might involve six weekend conferences, two mid-week conferences for clergy and ten day seminars. Each event would cater for a minimum of twenty people.

Also USPG aimed to bring groups of four or five people from other parts of the world to assist with ‘educational needs’ of the Society in Britain for ‘international encounter’. During their stay in Britain, the group were to adopt the College as a ‘place of belonging’.

<sup>62</sup> Paper 2, paragraph A.

<sup>63</sup> See section 7.4.1.

<sup>64</sup> PH: *Strategic Planning: the Education Team and the College of the Ascension* (23.2.89.), page 1 [AF 97.059 Box 2 File 4].

<sup>65</sup> Paper 1, paragraph C. Term-time residents of the College were required to vacate rooms during vacation.

### **6.3.3. Summary.**

The proposals developed by the MPT and the Education Teams indicated a strong commitment to the process of 'learning through interaction' in the development of programmes relating to the College of the Ascension. As these programmes were primarily a response to the Society's strategic statement, it is clear that the aim of developing 'international encounter, in a wide variety of forms' included the College of the Ascension's goal of developing 'learning through interaction'.



## 6.4. College of the Ascension: the Selly Oak Context.

The compatibility of Selly Oak Colleges' aims with USPG's long-term plans for the College of the Ascension was an important consideration in the Society's evaluation of its proposed investment in developing the College buildings. This section will review the relationship between USPG, the College of the Ascension and the Selly Oak Colleges in light of the proposed College Development project.

The MPT and Education teams envisaged that their proposals for increased engagement of the College with British churches would be staffed by USPG and not by the Department of Mission. In the early 1980s, the Department of Mission was interested in developing a relationship with British churches.<sup>66</sup> A secondary consideration of this section is to examine the Society's rationale for not turning to the Department of Mission to staff its proposed education plan for the College.

Throughout the 1980s, the Selly Oak Colleges and its Department of Mission were facing uncertainty created by financial constraints and the absence of an adequate strategy to formulate long term plans. Entitled the Milton report, a June 1983 review of the financial operations of the Selly Oak Colleges noted "a weakening of a consensus" surrounding the corporate life of its institutions. To achieve a collective consensus which also maintained the individual autonomy of its parts, entailed complex negotiations with nine colleges, four central departments and four specialist centres.<sup>67</sup> The Department of Mission continued to link the College of the Ascension with St. Andrew's Hall, Kingsmead and Crowther Hall. The Milton report also acknowledged tensions in the complexity of relationships between the four missionary training colleges, the Department of Mission and their sponsoring societies:

The Societies do not have a sense of effective sharing in decisions about the educational elements in the life of the Colleges which they sponsor and about the central programmes in which their students are intended to participate...there is disquiet that central teaching

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<sup>66</sup> The Department of Mission was inaugurated in 1978, see Section 4.5.

<sup>67</sup> PH: *Report of a Working Group to the Council of the Selly Oak Colleges, June 1983: A Review of Financial Operations* [TF 3517]. The report became known as the 'Milton Report' after its Chairperson, Professor A. Milton. Page 1: "The vitality of the *Selly Oak Colleges* lies in the individual character of its constituent parts and in the quality and energies of the persons in them. The present sense of malaise arises from a weakening of a consensus about the collective enterprise. To strengthen this consensus and to enliven a concern for the co-operative society is a first priority."

Colleges: College of the Ascension, Crowther Hall, Kingsmead, St. Andrew's Hall, Woodbrooke, Westhill, Fircroft, Prospect Hall (founded in the 1970s for adults with physical handicap) and Springdale (founded in 1980 as the theological training college of the Fellowship of Churches of Christ).

Departments: Mission, Social Studies, English Language, and Islam (also known as the Centre for the Study of Islam and Christian-Muslim Relations).

Centres: New Religious Movements, Multi-Faith Resource Unit, Cross Cultural Communication, and Black and White Christian Partnership.

Additionally, it noted the Department was caught between teaching a “clearly specified curriculum” and providing “a large number of units of study from which the many different kinds of students can choose”.<sup>69</sup> Consequently, clarifying and defining longer term strategies for the Selly Oak Colleges, both individually and corporately, were at the forefront of debate during the 1980s.

The Department of Mission’s follow-up to the Milton report was slow. A statement of purpose for the Department was revised in 1984. It continued to reflect the principle of ‘Mission in Six Continents’ with the aspiration that “mission training and study” should be provided for people “whatever their place and task”.<sup>70</sup> Despite the stated intention of a six continents approach, the primary focus of the Department continued to be the church in the continents in the South, either by preparing missionaries from the North or furthering the education of church personnel from the South. This is borne out by the breakdown of students attending courses in the Department between 1983 and 1988.

Sixty percent were UK students preparing to work in the South as missionaries, whilst around twenty percent were students from the South and fifteen percent from Europe and America.<sup>71</sup> Although some British participants, who were studying for mission in Britain, attended “one-week modules” in the Summer term, they were not attracted to one term mission courses.<sup>72</sup> There remained a gap between the stated aspiration of a six Continents approach and the actual practice of the Department.

The difficulty of achieving a consensus for a Department of Mission strategy was highlighted by discussions during a consultation with the sponsoring agencies of the mission training colleges in April 1989. Two conflicting approaches emerged

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<sup>68</sup> PH: *Report of a Working Group to the Council of the Selly Oak Colleges, June 1983: A Review of Financial Operations*, page 8 [TF 3517]

<sup>69</sup> PH: *Report of a Working Group to the Council of the Selly Oak Colleges, June 1983: A Review of Financial Operations*, page 10 [TF 3517]

<sup>70</sup> PH: *Department of Mission, Selly Oak Colleges: Feasibility Study (Advisory Committee/Department of Mission Consultation, April 17/19 1989)*, Appendix II, page 1 [AF 95.085 Box 1 File 2].

“The purpose of the Department is to provide a programme of mission training and study and to develop work in related areas. Aim: The Department of Mission seeks through its programme to help people to develop as more effective partners in Christian Mission, whatever their place and task. The programme seeks to help people to understand and accept for themselves the implications of commitment to Jesus Christ as Lord of all creation, in proclaiming the Gospel, in striving for God’s kingdom of peace, justice and love, in sharing the life, witness and renewal of the churches in which they are called to serve.”

<sup>71</sup> PH: *Department of Mission, Selly Oak Colleges: Feasibility Study (Advisory Committee/Department of Mission Consultation, April 17/19 1989)*, Appendix II: G [AF 95.085 Box 1 File 2].

<sup>72</sup> UCA: *Department of Mission Report to Senatus and Council (28.6.89)*, appendix B [PO]. The numbers attending were not stated.

concerning the future relationship of the Department with existing sponsors.<sup>73</sup> The first approach was based on the view that the Department should continue to serve its traditional sponsors, who provided three quarters of its students and funded its four constituent colleges.<sup>74</sup> The second sought to raise the Department's profile as a "world-class centre of mission study and training" by increasing the number of specialist staff and securing additional sponsors to participate in its education programmes. Those who supported this second approach were willing to increase the Department's autonomy in relation to existing sponsors, whilst supporters of the first approach were reluctant to diminish the involvement of these sponsoring agencies.

From a concern to "serve the mission of the world church", USPG and the College of the Ascension staff advocated the second approach as an essential element of the College Development project and a necessary means of ensuring the Society's continued presence in the Selly Oak Colleges. The outcome of the consultation was a decision to strengthen the Department of Mission by raising the teaching staff complement from one to four in September 1989, and inaugurating an executive committee to oversee the programmes.<sup>75</sup> Whilst supporters of the first approach considered these changes as "the only step" possible without alienating existing sponsors, supporters of the second approach considered the changes as "the first step to something more".<sup>76</sup>

The 1987 College review recognised that the presence of the "world-church" in the membership of the Selly Oak teaching staff was a necessary contribution to enable it to be recognised "as a world-church institution".<sup>77</sup> USPG had given tangible expression to this principle a year earlier by appointing Dr. R.S. Sugirtharajah, from Sri Lanka, as a

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<sup>73</sup> This paragraph was summarised from the following:

PH: *The Future Department of Mission* (18.9.87) [AF 95.115 Box 2 File 2]; *Towards a world-class centre of mission study and training* (29.3.88) [AF 94.167 File 9]; *Selly Oak Colleges Consultative Committee, Minutes of the Meeting of 16-19 June 1989* [AF 94.167 File 5]; *Department of Mission, Selly Oak Colleges: Advisory Committee and Department of Mission Consultation, 17/19 April 1989* [AF 95.085 Box 1 File 2]; and *Department of Mission Consultation, 1-2 April 1992* (10.2.92.) [AF 2000.036 Box 2 File 1]. UCA: *Department of Mission Report to Senatus and Council* (28.6.89.), Appendix B [PO].

<sup>74</sup> PH: *Department of Mission, Selly Oak Colleges: Feasibility Study (Advisory Committee/Department of Mission Consultation, April 17/19 1989)* Appendix II: G [AF 95.085 Box 1 File 2].

Between 1983 and 1988, the average number of students each term was 65.

The Colleges and their sponsoring agencies: College of the Ascension (USPG), Crowther Hall (Church Missionary Society), Kingsmead (Methodist Church Overseas Division), St. Andrew's Hall (Baptist Missionary Society, Council for World Mission and the United Reformed Church).

<sup>75</sup> Prior to 1989, the Dean of Mission was the only full-time teacher employed within the Department of Mission. This resulted in a heavy reliance on the tutors of the four missionary training colleges and the central staff of the Selly Oak Colleges, supplemented by occasional help from other colleges.

<sup>76</sup> PH: *Department of Mission, Selly Oak Colleges: Advisory Committee and Department of Mission Consultation, 17/19 April 1989*, page 3 [AF 95.085 Box 1 File 2].

<sup>77</sup> UCA: *College of the Ascension: Strategic Review, notes of a first meeting of the Review Group* (13/14.11.86) [PO].

tutor in the College of the Ascension.<sup>78</sup> It was argued by the Principal of the College that internationalising the staff of the Department of Mission was an important element towards developing a “core programme” which could be “equally valid for participants from churches of the north or the south”. An increase in staff numbers in the Mission Department would enable an “academic up-grading” of its courses. This would also be achieved through the development of a post-graduate programme, after the inauguration in 1987 of a Diploma in Mission in conjunction with Birmingham University. These steps were considered necessary to enable the department to attract a greater number of students from the South.<sup>79</sup> In September 1989, Dr. Sugirtharajah was appointed as the first full-time Lecturer in Third World Theologies in the Department of Mission.<sup>80</sup> As a result of the vacancy in the College of the Ascension, USPG decided to adopt a policy of maintaining at least one tutor from the South on the College staff.<sup>81</sup>

The steps taken towards developing a broad strategy for the Department of Mission and the willingness to internationalise the staff were indicators that the Selly Oak Colleges and the Department of Mission were moving in a direction that was broadly compatible with the aims outlined in the Society's strategic statement. The Department of Mission's lack of involvement in the formulation and staffing of the new programmes outlined in the College Development project was due to a number of factors, including the following: the shortage of staff in the Department of Mission prior to 1989; differing approaches amongst the staff and representatives of the four missionary colleges and their sponsoring agencies; and the lack of a clearly agreed strategy for the Department of Mission and the Selly Oak Colleges. None of these factors indicated fundamental differences between the stated aims of USPG, the College of the Ascension and the Department of Mission. However, the continued co-operation between the Department of Mission and the College of the Ascension was conditional on the Department developing as a ‘world-class centre of mission study and training’.

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<sup>78</sup> *Network* (April 1987), page 15. Dr. Sugirtharajah completed his doctorate at Birmingham University before teaching at Serampore Theological College, in South India.

<sup>79</sup> PH: *The Future Department of Mission* (18.9.87) [AF 95.115 Box 2 File 2]

<sup>80</sup> The four full-time staff of the Mission Department included: the Dean, the Lecturer in Third World Theologies, a Lutheran lecturer transferred to the Department from the central administration of Selly Oak, and a lecturer seconded from the Presbyterian Church in Ireland. The Lectureship in Third World Theologies was established in 1984, through funding from the Council for World Mission and the first holder of this post was Patrick Kalilombe, a Roman Catholic Bishop from Malawi [O'Connor (2000), page 179]. Also in 1989 the sponsoring societies of the Mission Department increased their financial support towards the appointment of a new Professor in Mission, following the retirement of Professor Hollenweger. This was a joint appointment between Birmingham University and the Mission Department.

<sup>81</sup> USPG appointed Revd. Dr. Luke Pato from South Africa to this post in 1990.



## 6.5. College of the Ascension: international encounter.

In light of the compatibility between the College Review and the Society's strategy, this section will attempt to understand the Society's historical relationship as a voluntary agency within the Church of England in relation to 'international encounter, in a wide variety of forms' as expressed in the Society's strategic statement.

### 6.5.1. USPG and the Church of England.

Integral to the development of a strategy for USPG was the recognition "that the Society's historical role had undergone a transformation towards the end of the 20<sup>th</sup> Century".<sup>82</sup> As was noted in relation to the Bursaries Programme, the Society's relationship with the Church of England had always been central to this historical role, but was now challenged by the increasing success of the Partners in Mission (PIM) process in the Anglican Communion. Without the full participation of the Church of England in the process of PIM consultations, USPG was inhibited in its own response to this process. By examining how USPG responded to these problems in the formation of its strategic plan, valuable insights can be gained as to the nature of the proposed 'international encounters' of British Christians in the College community.

In the early stages of formulating a strategic plan, the Society's Secretary suggested USPG's role was evolving from a 'surrogate' to a 'service' agency:

As church-to-church relations became the vehicle for world mission, and for building the unity and catholicity of the Anglican Communion, it is suggested that the USPG should progressively shed its role, appropriate in the 'age of missions', of making mission in the name of the church in Britain...

...All these objectives (relating to the Society's strategy) are framed in the context of an evolutionary understanding of the Society's role expressed in the phrase 'from surrogate to service agency'. It may be possible to trace this evolution from a phase in which a missionary society did something the Church itself was not doing, through a long phase in which societies were increasingly recognised as doing things on the Church's behalf, to the phase in which our task is to enable the Church to do them itself.<sup>83</sup>

This quotation infers three different roles for the Society as an agency: surrogate, delegate and service.<sup>84</sup> The 'surrogate' role implies engagement in activities that would

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<sup>82</sup> Paper 5, paragraph A(2)(a).

<sup>83</sup> Paper 8, paragraphs 12 & 24. Brackets mine.

<sup>84</sup> *Concise Oxford Dictionary* (1999).

"Surrogate: a substitute, especially a person deputising for another in a specific role or office."

"Delegate: a person sent or authorised to represent others."

"Service: the action or process of serving, an act of assistance; serve: perform duties or services for."

"Agency: an organisation providing a particular service."



normally be assumed by another person or, in this case, another institution. It suggests that, at certain periods in time, the Church of England did not perceive the need to engage in missionary work ‘overseas’ and was content for voluntary agencies, such as SPG and UMCA, to undertake this task.<sup>85</sup> The ‘delegate’ role refers to “a long phase” when the Church of England recognised that the Society was working “on the Church’s behalf”.<sup>86</sup> In contrast, the ‘service’ role points to a different kind of role, in which the Society encouraged churches to engage in mission for themselves. This echoes the ACC principle that “the responsibility for mission in any place belongs primarily to the church in that place”. To engage in a ‘service’ role in Britain, for example, the primary aim of USPG would be to assist churches in Britain to engage in mission in their own localities. British churches would be encouraged to take primary responsibility for mission in Britain, and, in fulfilment of a ‘service’ role, the place of USPG was, first and foremost, to assist the them in this task.

USPG staff recognised that, in a limited way, the Society was already involved in British mission through the work of Area Secretaries and Root Groups.<sup>87</sup> However, in Council, “opinion varied widely on whether the Society should support people in mission in Britain”, with a variety of opinions being expressed by USPG Council members and staff.<sup>88</sup> Firstly, USPG had not received an ‘official’ mandate from the Church of England to assist with mission in England.<sup>89</sup> Thus, the Society continued to engage more broadly with Britain, and to a lesser extent Ireland. Secondly, some members believed the Society should only engage in programmes ‘overseas’. Thirdly, it was argued that other specialist agencies were already engaging in mission in Britain.<sup>90</sup> Finally, in light of limited resources, concern was raised about diverting money from ‘overseas’ to a rich national church.

Alternative voices argued for England to be included within the broad remit of the Society’s established programmes. At local level, some parishes acknowledged their need for assistance in mission from the “world church”, but felt constrained by the

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<sup>85</sup> The report does not indicate when SPG or UMCA fulfilled a surrogate role.

<sup>86</sup> Compare the Church of England report *Growing Together* (1949), page 1: “If the Church of England is to meet its solemn responsibilities for the evangelisation of the world and the edification of Christ’s Church, its organisation must be designed to those great ends...we assume that the Church of England accepts corporate responsibility both to bear Christian witness in the non-Christian world, and to establish and maintain full fellowship with the other Churches of the Anglican Communion in their evangelistic activity.” Also page 53: “the Missionary Societies will continue to be, as they are at present, the ‘officially recognised agencies of the Church for its overseas work’”.

<sup>87</sup> PH: ‘Presentation Committee’ (13.3.86.), item 12(a) [PCC]. A change to the Society’s Charter in 1921 widened the Society’s remit to “all or any parts of the world as the Society may from time to time think proper”. PH: *Mission in Britain: Partnership Forum* (28.3.89) [AF 94.215 File 1].

<sup>88</sup> PH: ‘Presentation Committee’ (13.3.86.), item 12 [PCC].

<sup>89</sup> PH: *Our Partnership with the Church in Britain for the Partnership Forum* (24.7.87.) [AF 94.215 File 1].

<sup>90</sup> PH: *The USPG and Mission in Britain* (24.4.86) [AF 95.115 File 1]. For example, “the Children’s Society or the Church Housing Association.”

Church of England structures from asking USPG for assistance.<sup>91</sup> The international members of the MPBG also encouraged the Society to re-examine its mission role in Britain.<sup>92</sup> Finally, Council members expressed the desire that the Church of England should engage more wholeheartedly in the PIM consultation process.<sup>93</sup> In light of these differing opinions, the Society chose to explore how to encourage mission in Britain through its understanding of the church elsewhere, rather than finance personnel to engage in mission in Britain.<sup>94</sup>

To this end, two approaches were adopted which were aimed at encouraging the Church of England to increase its participation in the PIM process. Firstly, USPG would advocate for Partnership for World Mission (PWM) to become the “recognised arm for the Church of England” to enable the Church of England to relate more effectively to other provinces.<sup>95</sup> The Society presented this argument to the PWM and also requested USPG staff and committee members to do the same at all levels of the Church of England synods. It was envisaged that a strengthened PWM would help to clarify the Society’s relationship with provinces and provide a place of contact for Anglicans seeking the opinion of the Church of England on matters of policy.

The second approach involved “bringing the global dimension of mission to bear” on churches in Britain by “disseminating ideas, information and experience through educational programmes and publications as well as through personal contact”.<sup>96</sup> It was developed mainly through the Education Team’s focus on Britain in the formulation of programmes aimed at “empowering the church to be more fully engaged in world mission”.<sup>97</sup> The purpose was to increase awareness within British churches, that as Christians they were members of a world-wide Church, not just of the Anglican Churches of England, Wales and Ireland or the Episcopal Church of Scotland. The Mission Personnel Team also sought to increase the interaction between the participants of its programmes and the British church, in particular through the involvement of bursary holders in Anglican parishes at weekends and during the vacation. This approach then began to increasingly inform the basis of the programmes developed by the two teams for the College of the Ascension after the completion of the College extension.

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<sup>91</sup> PH: *Our Partnership with the Church in Britain for the Partnership Forum* (24.7.87.) [AF 94.215 File 1].

<sup>92</sup> PH: *The USPG and Mission in Britain* (24.4.86) [AF 95.115 File 1].

<sup>93</sup> PH: ‘Council’ (15-17.6.86.), item 8 [PCC].

<sup>94</sup> PH: ‘Presentation Committee’ (13.3.86.), item 12 [PCC].

<sup>95</sup> See Section 5.4.1.1. Paper 8, paragraph 14.

Also: PH: ‘Council’ (15-17.6.86.), item 8; and ‘Council’ (13-16.6.88.), item 10(d) [PCC].

<sup>96</sup> PH: *The USPG and Mission in Britain* (24.4.86), paragraph 4 [AF 95.115 File 1]; and PH: ‘Presentation Committee’ (15.5.86.), item 9 [PCC].

<sup>97</sup> PH: *Strategic and Financial Planning for Secretaries Group* (12.1.89.), paragraph 2 [AF 94.043 File 1]

USPG's policy of "bringing the global dimension of mission to bear" on churches in Britain did not carry the weight of authority of an agreed mission strategy of the Church of England.<sup>98</sup> However, the Society gained the support of three different groups: Anglican Primates representing provinces of the South at the consultation of April 1989, representatives from British dioceses who met in the College of the Ascension in May 1989, and the Society's Council in June 1989. The Anglican Primates not only encouraged the Society's policy of education in Britain, but also offered resources to assist in this work:

The Churches in Britain and Ireland must set their own priorities and take responsibility for their own mission. USPG's role was that of an agent to help the Churches understand their mission and to encourage them in it. The Society could act as a channel for such help from overseas as the Churches in Britain and Ireland sought.<sup>99</sup>

This support was conditional, however, on the Society realising the funds for the Development project from special appeal, rather than by utilising the proceeds of the sale of its Westminster headquarters.<sup>100</sup> In May 1989, the Society invited representatives from British Anglican dioceses to the College of the Ascension for a consultation to discuss the educational programme of the new College Development project.<sup>101</sup> Their affirmation was further encouragement for USPG to proceed with the project. USPG Council's approval of the policy to develop mission education in Britain was also, to some extent, a tacit support of the Church of England, due to the majority membership of the Church of England on the Council.<sup>102</sup> Thus, based on the support of these primarily English groups, the Society sought to encourage church people in Britain and Ireland to "engage with their own situation in mission".<sup>103</sup> An important element of this strategy was to utilise the Society's network of relationships in the Anglican Churches to develop 'international encounter' between members of the 'world church' and British Anglicans through the College Development project.

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<sup>98</sup> The Church of England had not pursued a second PIM Consultation.

<sup>99</sup> UCA: *Report on the Consultation with Primates of Provinces and Churches in relation with USPG, held on 24/25 April 1989, a paper for June 1989 Council* (23.5.89) [PO]. Although the Church of Ireland and the Episcopal Church of Scotland were not formally represented on USPG Council until 1990, both Churches had a long history of support for USPG's missionary activities 'overseas'. Daniel O'Connor refers to the integral role of Scotland and Ireland in the formative years of SPG's history in his account of the Society's history: O'Connor (2000), pages 5,10,11,28 and 63.

<sup>100</sup> PH: *Summary of responses so far received from participants at the consultation in April for the Secretaries Group* (2.10.89.) [AF 95.102 Box 1 File 2].

<sup>101</sup> PH: *Consultation at the College of the Ascension* (17.5.89.) [AF 95.102 Box 1 File 2]. Twenty dioceses were represented at the meeting. It is not clear if invitations were sent to representatives of Anglican dioceses in Wales, Ireland and Scotland. Those who attended were from the Church of England, indicating that, although the intention was to develop an education policy for Britain and Ireland, the primary focus was on English parishes.

<sup>102</sup> PH: *Rules of Procedure of USPG, effective March 1988 (amended 1992 and 1993)*, paragraph 32 [AF 94.81]. Prior to 1990, the Archbishop and Bishops of Wales were represented on Council. Following amendments to Council membership in 1990, the Church of Ireland and the Episcopal Church of Scotland were also represented on USPG Council.

<sup>103</sup> PH: 'Executive Committee' (9.2.89.), Appendix A, paragraph 8 [PCC].

However, USPG's policy of prioritising education work in Britain differed from its approach to supporting work elsewhere in the Anglican Communion. In the South, USPG adopted a policy of transferring its finances earmarked for local diocesan projects to the support of provincial administrations to strengthen the PIM process and the development of provincial mission plans. For example, USPG's support of mission in the Church of the Province of Southern Africa was based on a set of jointly agreed guidelines between the Society and the Provincial administration.<sup>104</sup> Long-standing informal agreements between USPG and churches at a local level were placed into the more formal provincial structures. In contrast, the Society was utilising its informal local network to develop its educational work in Britain, for example, by negotiating directly with the Diocese of Birmingham to arrange placements for bursary holders. The 'local level' focus was due to the lack of a provincial approach to the PIM process within Britain. This indicates that USPG was adopting a different strategy towards its work in Britain, and most especially in England, from that developed in relation to provinces in the South.

In developing its relationship with churches in Britain and the South, USPG was attempting to reconcile its traditional role as a voluntary agency of the Church of England with its emerging PIM role as a pan-Anglican service agency. It was eager to explore ways of increasing its accountability to the provinces of the Anglican Communion, in particular to churches receiving funds through USPG. This desire for accountability was founded on the precept that USPG's resources belonged to the "world church" and resonated with the following statement of the Anglican Consultative Council (ACC):<sup>105</sup>

it is essential for the Church to grasp the principle of mission in partnership. It involves mutual sharing of God's gifts to this Church whether they are spiritual, intellectual, gifts of wisdom and skill, experience, vitality, institutional and educational amenities, human energy or material wealth. It is based on the belief that all these things belong to the Church as a whole and are held in common.<sup>106</sup>

The ongoing involvement of international representatives from across the Anglican Communion in the MPBG was evidence that the Society was indeed committed to the above principle. It also strengthened its pan-Anglican identity. At the same time its traditional identity as a voluntary society of the Church of England enabled the Society to develop an educational role in the British churches and lobby for a stronger PWM. The 'international encounter' envisaged for the educational programme offered the potential for mutual exchange among participants in the interest of learning about mission in their different contexts. For the encounter to become genuinely reciprocal,

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<sup>104</sup> PH: 'Executive Committee' (9.5.89.), pages 1270-72 [PCC].

<sup>105</sup> See section 5.2.4.

<sup>106</sup> *Giving Mission its Proper Place* (1985) a report of the ACC, page 16.



the programmes required the British participants to share reflections on their involvement in mission from their own perspective.

### **6.5.2. International Encounter and Partnership in Mission.**

The PIM process focused mainly on church-to-church relationships. The Primates Consultation in April 1989 encouraged the Society to develop relationships beyond those involving British churches:

Each Church must seek to discover what it has to give as well as what it needs. This is best done by mutual consultation, which the Society could help to enable. It should not be limited to a North/South axis but should include South to South partnerships.<sup>107</sup>

To develop South-to-South links would be a departure from prioritising church-to-church relationships that involved the Church of England. The evidence of this chapter points to a willingness on the part of the Society to explore a pan-Anglican role, but a reluctance to relinquish its historical relationship with the Church of England. For the Society to embark on a policy of encouraging South-to-South relationships, it needed to clarify its role. As a missionary society, was it an integral part of the Church of England or an instrument of the world-wide Anglican Communion? The lack of a clear answer to this question reinforces the observation made in respect of the SOWP's assertion "that the USPG now works as an agent of partnership between churches".<sup>108</sup> The Society needed to clarify if, "as an agent of partnership between churches", it was acting on behalf of the Church of England or as an independent (pan-Anglican) agency.

Partnership in Mission, as well as causing the Society to question its role, also strongly influenced its policy of increasing 'international encounter' and 'learning through interaction' within the College of the Ascension. The College Development project represented a genuine shift away from policies which transferred resources in a one-way direction to a strategy of 'international encounter' with potential to increase two-way movement between churches and individuals. However, the historical roots of the Society within the Church of England placed limits on the influence of Partnership in Mission. This factor strongly contributed to the emphasis given within the College Development project to 'encounter' between the 'world church' and Britain. This was reminiscent of the 'home' and 'overseas' divisions, whereby the 'world church' carried a meaning synonymous with 'overseas', due to the partial participation of the Church of England within the PIM processes.

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<sup>107</sup> UCA: *Report on the Consultation with Primates of Provinces and Churches in relation with USPG, held on 24/25 April 1989, a paper for June 1989 Council* (23.5.89) [PO].

<sup>108</sup> Paper 7, paragraph 4.



## Conclusion.

The chapter has examined the influence of Partnership in Mission principles on the USPG's 1989 decision to implement a College Development project. It explored the inter-relationship between the proposals contained in the College Development project, its roots in the 1987 College Review, and the Society's strategic statement contained in the 1988 'Way Ahead' report. To this end, the chapter compared the core aims of the College Review and the Society's strategic statement in relation to proposals contained in the College Development project. It was found that the Society's aim of developing 'international encounter in a variety of forms' included the College of the Ascension's goal of encouraging 'learning through interaction'.

The chapter also explored the relationship between the College of the Ascension and the Selly Oak Department of Mission as a second framework within which the College Development project was to be understood. It was found that the continued co-operation between the College and the Department was conditional on the Department's development as a 'world-class centre of mission study and training'. This reflected USPG's priority of providing quality training for bursary holders from Anglican churches in the South. Since this aim was not shared to the same extent by all the Selly Oak missionary training colleges, USPG's aspirations for its Bursaries Programme were in tension with the demand to offer missionary preparation for European Christians working in the South. It indicates that, whilst the Department of Mission was concerned to meet the needs of all students, whether they be European missionaries or USPG bursary holders, less consideration was given to the potential resource offered by broadening the geographical and cultural diversity represented by the participants on the mission courses. The evidence considered in this chapter, therefore, indicates that USPG was more open to the application of the Partnership principle of mutual sharing among students than were some others within the Department of Mission. Consequently the success of the Development project was dependent, to some degree, on the ability of the College of the Ascension to convince other mission colleges and their sponsors of the need for a world-class centre of mission training in Selly Oak.

It was argued that the work of the MPBG during the 1980s was congruent with the Partnership principle that God's gifts "belong to the Church as a whole and are held in common".<sup>109</sup> International involvement in the formation of USPG's annual budget demonstrated the Society's ability to inaugurate a policy-making process that included members of Anglican churches with a tradition of 'receiving' resources from the UK. Despite the positive contribution of the MPBG to decisions taken by the Society during the 1980s, the Partnership principle was not applied with the same rigour to the shaping

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<sup>109</sup> *Giving Mission its Proper Place* (1985) a report of the ACC, page 16. See section 6.5.1.

of the Society's strategic statement or to the 1987 College Review report. The international consultations of 1989 and 1990 were held after 'The Way Ahead' report was adopted as policy by USPG Council. It meant that the primary input to the formation of the College Development project was from UK Anglicans through USPG staff and council/committee members. To apply the principle that the Society's resources belong to the 'world church' in all aspects of its policy would have required representatives from the wider Anglican Communion to have joined the strategic review from its outset in 1984. It suggests that, although USPG sought to broaden the constituency of those engaged in policy formation through the MPBG, the Society was also influenced by the assumption that UK churches giving finance for mission should also determine the policy governing their dispersal.

In the early stages of formulating a strategic plan for the Society, two different roles were suggested for USPG. Firstly, in 1985 the Society's Secretary suggested USPG's role was evolving into that of a 'service' agency through which the Society would encourage churches to engage in mission for themselves, rather than assuming responsibility for mission on behalf of churches.<sup>110</sup> This aspect was congruent with the Partnership principle that the responsibility for mission belongs primarily to the church in each place.<sup>111</sup> Secondly, a few months later, the SOWP declared that "USPG now works as an agent of partnership between churches" by promoting 'interaction' between churches.<sup>112</sup> This echoed the Partnership tenet that mission in each and every place should be shared with fellow-Christians from other parts of the world.<sup>113</sup> The 1988 strategic statement reflected strong continuity with these 'service' and 'partnership' roles through its emphasis on 'international encounter'. However, 'The Way Ahead' report, which sought to apply the Society's strategy, did not clarify whether a 'service' or 'partnership' role was to be fulfilled in its capacity as a voluntary society of the Church of England or as a pan-Anglican agency within the Anglican Communion.

For USPG to act as an effective agent of 'partnership' in its historical role as an English voluntary society, the Church of England needed to provide the Society with an organisational framework for facilitating reciprocal relationships between, on one hand, Anglicans engaged in mission in England and, on the other hand, churches and provinces elsewhere in the Anglican Communion. An option open to the Church of England was to embrace the Partners in Mission consultation process and to develop a well-defined provincial plan outlining a series of mission objectives for English Anglicans. A mission plan would have enabled the Society to approach the world-wide Anglican Communion with requests for resources to assist in the task of mission in

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<sup>110</sup> Paper 8. See section 6.5.1.

<sup>111</sup> ACC 2 (1973), page 53. See also section 5.6.

<sup>112</sup> Paper 7. See section 6.2.

<sup>113</sup> ACC 2 (1973), page 53. See also section 5.6.

England. The absence of such a plan and the indifference of the Church of England's General Synod to Partners in Mission therefore handicapped the Society's ability to fulfil a 'partnership' or 'service' role in its capacity as an agent of the Church of England.

To develop partnership among churches in the capacity of a pan-Anglican agency, the Society needed to encourage reciprocal relationships between any two, or more, of the churches/provinces of the Anglican Communion, in particular through South to South links, as proposed by the Primates Consultation in 1989. However, throughout the 1980s the Society's funding programmes continued to reflect a primary movement of resources in one direction from the UK to the South. In addition, the Society's personnel programmes reflected a geographical movement that was tied to the UK: long-term missionaries moved from Britain or Ireland to work in churches in the South; over ninety percent of participants on the Bursaries Programme were studying in England at the College of the Ascension; and almost all who joined the Short Term Experience Programmes were members of British churches. These factors indicate that USPG was endeavouring, first and foremost, to fulfil a 'partnership' role in its capacity as a voluntary society of the Church of England, rather than as a pan-Anglican agency.

The absence of effective structures to enable Provinces of the Anglican Communion to engage in reciprocal church-to-church relationships with the Church of England limited the Society's capacity to develop a 'partnership' role that included the Church of England. Its strong fund-raising base in English churches was a factor that constrained the Society to continue in its traditional role as a sending agency. The chapter recognised two courses of action adopted by USPG aimed at encouraging the Church of England to increase its participation in the Partners in Mission process: to strengthen the Partnership for World Mission organisation as a bridge between missionary agencies and the Church of England's General Synod, and to develop the College's educational role in Britain through the Development project. In both options, the Society utilised its influence as a Church of England voluntary society to promote mission in the UK context.

An integral part of the proposed educational role for the College was the input from the Society's new Education Team, inaugurated in 1986. Initially, the Team's remit was not restricted to the UK. As a result, the aim of stimulating "awareness of world mission and to vocation within it" could have led to the development of programmes in any part of the Anglican Communion.<sup>114</sup> The decision to proceed with British-based programmes was therefore made in preference to increasing the Society's investment in

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<sup>114</sup> PH: *The staff structure following the 1986 Re-organisation*, page 6 [AF 2000.036 Box 3 File 3]. See section 6.3.2.2.

mission education in the South.

By creating new programmes based on ‘international encounter’ at the College of the Ascension between UK Christians and the student community, the Team effectively bypassed the Partners in Mission process. Instead, the College Development project aimed to relate world mission to UK churches by developing a network of bilateral relationships between the Society/College and local parishes. Creative as these could be in terms of stimulating local church awareness of mission, the model of these relationships contrasted with that favoured by the Society in its relations with the Anglican Communion world-wide. The latter concentrated on the national and provincial, rather than diocesan and parish level, with the Society supporting the implementation of provincial mission strategies rather than engaging locally with dioceses or churches within a province. These different approaches created an ambiguity between the Society’s UK and international roles. It also points to shortcomings in the Society’s attempt to act as an agent of ‘partnership’ in its traditional role without the formal co-operation of the Church of England’s General Synod.

Based on the findings of this chapter, although it can be concluded that Partnership in Mission was central to the Society’s core aims of developing ‘international encounter’ and ‘learning through interaction’, there was, however, a disparity between these core aims and their application in the Society’s programmes. The predominant practice of USPG continued to be the dispersal of resources to the South in a one-way direction from the UK. The Society’s council and staff members were predominantly British and continued to provide the primary input to policy and the formation of strategy, despite the contribution of the MPBG to budget proposals. Although the promotion of mutual sharing between churches was increasingly important, the programmes primarily continued to reflect the traditional pattern of sending resources without seeking reciprocity. Consequently, the decision to proceed with an educational role at a local level for churches in Britain provides evidence of a contested conceptual terrain between Partnership principles based on mutuality and the traditional approach to missionary activity as a movement of resources from the West to the South.

The tension between Partnership principles and traditional approaches to mission was evident in USPG’s provision of training for Anglicans from the South through the Bursaries Programme. The participation of bursary holders in the proposed encounter programmes with UK churches was fundamental to the success of the College Development project. However, the Bursaries Programme was designed primarily to serve the needs of churches in the South and reflected the traditional approach to mission based on the transfer of resources from West to South. Efforts to connect the programme with the life of parishes within the Church of England, to enhance the sense of exchange and mutuality, was significant, but subordinate to the primary aim of



offering training to Anglican churches in the South.

To demonstrate the Partnership principle that churches receiving resources should be involved in decisions of mutual interest, the Society needed have to consulted with churches receiving bursaries to reflect on the implications of the Development project for theological training in the South.<sup>115</sup> The evidence considered in this chapter indicates that Anglican church leaders from the South were not formally consulted by the Society until the Primates consultation in April 1989. At this point, the proposals contained in the College Development project were in the final stages of formation. Although the Primate's offered their support, it was conditional on the Society's ability to finance the Development project through a fund-raising appeal. This suggests that the preferred option for Anglican church leaders in the South was that existing resources, earmarked for projects in their own churches, should not be diverted to mission education in the UK. To overlook the potential contribution of churches participating in the Bursaries Programme until the latter stages of the consultation process points to the influence of the traditional approach to mission, whereby a missionary society's policy is determined by the sending church. This approach was in contention with the intention of promoting mutuality through 'international encounter' between bursary holders and British Christians.

In seeking further to understand this contested conceptual terrain it is helpful to be reminded of Foucault's perspective that knowledge does not stand outside the exercise of power. In this light, it follows that the Society's knowledge of mission, expressed in its strategy of 'international encounter', should not be considered in isolation from power exercised through its administrative structures. The difficulty faced by the Society in implementing its strategy in the College Development project points to a disparity between core aims and the concepts shaping its administrative structures. This was evident in the Society's application of the Partnership principle that mission resources belong to the whole church, an aspect congruent with the core aim of 'international encounter'. To implement this principle, the Society needed to involve a wide cross-section of Anglicans from the Communion in policy formation, as it had achieved in its budget policy through the MPBG. However, the primary involvement of UK Anglicans in the formation of the College Development project more closely reflected the notion that the UK churches providing finance for USPG could determine the Society's spending policy without the direct involvement of churches receiving these resources. Consequently, it can be concluded that, in the decision to invest in the College of the Ascension through the Development project, Partnership principles were secondary to approaches to mission based on the traditional understanding that churches 'sending' resources should also regulate policy.

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<sup>115</sup> See section 3.3.2.



To create greater congruity between the Partnership principles supporting 'international encounter' and the Society's programmes and administration, the Society needed to continue transforming its structures in order to increase the involvement of the wider Anglican Communion in all aspects of policy formation, beyond that expressed in the MPBG.<sup>116</sup> However, the evidence thus far has indicated that the successful application of Partnership in Mission has been achieved through new developments, rather than the reform or restructuring of older programmes originally designed for sending resources in a single direction. This is exemplified in the Experience Exchange Programme, Root Groups and the MPBG, all of which were initiated by USPG as new developments with new supporting structures. In contrast, the core policy of the missionary personnel and Bursaries Programmes remained in continuity with the practice of sending without the expectation of receiving. The inauguration of new programmes was not, however, a guarantee that core aims would be successfully implemented. This was demonstrated in the decision to proceed with programmes designed to bring about encounter between British Christians and the College student community, since Partnership principles, congruent with the core aims of 'international encounter' and 'learning through interaction', were secondary to approaches to mission which supported the tradition of sending resources without receiving. Nevertheless, the experience of USPG indicates that the effective implementation of Partnership in Mission principles necessitated the inauguration of new structures and programmes, rather than the reform of existing ones.

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<sup>116</sup> It should be noted that the primary purpose of the international consultation in 1990 was to address this issue.

**BACKGROUND PAPERS RELATING TO TEXT SIX: THE COLLEGE DEVELOPMENT PROJECT, 1989.**

A: Papers related to the College Strategic Review.

**Formal Opening Ceremony of College building project, 7 November 1991.**

**April 1990 - Summer 1991, the College of the Ascension is refurbished and the buildings extended.**

**TEXT SIX:** Minutes of USPG Council, **12-14 June 1989.**

College of the Ascension Review: resolved:

(i.) That, subject to the outcome of the Strategic and Financial Planning strategy debate and the further consultation with the Primates of the Anglican Communion, the College of the Ascension should continue to be a major element of the Society's work with the church overseas and that it should play a larger part in its work with the church in Britain and Ireland.

(ii) To affirm the integrated proposals for the refurbishment and improvement of the College of the Ascension outlined in the report [Paper 1] and commend them to the Executive Committee for further work and implementation.

[Paper 1]: 'The College Development Project' a report to Council, **June 1989**. *This report formed the basis of Council's agreement to implement the Project.*

[Paper 2]: College of the Ascension Review, report for General Committee, **8 July 1987**. *The report of the working party set up to review the work of the College of the Ascension.*

[Paper 3]: Minutes of the College Advisory Group, **16 June 1986**. *The Group calls for the General Committee to initiate a review of the College's future.*

[Paper 4]: 'Tutorial arrangements at the College of the Ascension: a report for the Secretary of USPG' Report presented to the College Advisory Group, **29 November 1985**.

B: Papers related to a Strategic Plan for USPG.

**International Partnership Consultation, 16-20 July 1990**

**Anglican Primates Consultation, 24-26 April 1989.**

[Paper 5]: 'The Way Ahead' to Council, **26 November 1988**. *A paper proposing a strategy for USPG.*

**1 March 1988, implementation of new Committee structures.**

**USPG completes its move to new headquarters in Partnership House, 30 October 1987.**

[Paper 6]: 'Draft Council Paper on Committee Structure' to Council, **15-17 June 1987**.

**1 December 1986, implementation of new USPG Staff structures.**

[Paper 7]: 'Report of the Structure and Organisation Working Party' to Council, **23 November 1985**.

[Paper 8]: 'Towards a Strategic Plan' to Council, **10-12 June 1985**.

[Paper 9]: 'Independent Operational Review' of USPG's existing work, **14 December 1984**.

Table 6. Background paper relating to TEXT SIX: the College Development project.<sup>117</sup>

<sup>117</sup> Paper 1: PH: *College of the Ascension Strategic Review: Development Project* [AF 95.102 Box 1 File 2]; Papers 2 & 5: UCA: [PO]; TEXT SIX & Paper 3: PH: [PCC]; Paper 4: [AF 95.102 Box 1 File 2]; Paper 6: PH: [TF 3860 File 2]; Papers 7 & 8: PH: [AF 96.148 Box 2 33b]; & Paper 9: PH: [AF 96.120].

## Chapter Seven. A United College of the Ascension, 1996.

### Introduction.

This chapter will examine what is clearly a seminal event in the recent history of the College of the Ascension: the inauguration in 1996 of the United College of the Ascension as a joint venture of the United Society for the Propagation of the Gospel and the British Methodist Church. This came about as a result of a successful 'informal arrangement' between USPG and the Methodist Church that enabled Methodist students to join the College of the Ascension community, following the closure in 1993 of the Selly Oak Kingsmead College that had been associated with training Methodist missionaries for seventy years. The new arrangements embodied in the United College of the Ascension were described as a 'formal joint venture', and though this fell short of complete union, it represented an important step in Anglican and Methodist co-operation, especially in the work of mission education. Moreover it was seen by both parties as the beginning of a process, rather than the achievement of a goal.

The aim of this chapter is to examine the factors that led USPG and the Methodist Church to establish this 'formal joint venture', and to assess the degree to which they give witness to the influence of Partnership in Mission principles.

The minute of USPG Council's decision to endorse the ecumenical venture between the Methodist Church and USPG will be referred to as TEXT SEVEN:

Minutes of USPG Council, 24-26 June 1996.

College of the Ascension:

a) Considered a paper presented by the Principal of the College of the Ascension, attached to which was the proposed Constitution of the United College and the Terms of Reference of the Council of Management.

b) Noted that the reference in 2(a) of the Constitution "to men and women... of the United Society..."(sic) should be interpreted as 'sponsored by' and this point would be clarified with the Methodist Church.

c) Resolved, *nem con*

"to enter into a solemn agreement to take shared responsibility for the College to be known as the United College of the Ascension, and to authorise the President, the Secretary, the Principal and the Chair of the Council of Management to sign the Declaration of Intent in due course."

d) Received reflections from members of the current College

community on how co-operation is working out.

e) Wholeheartedly renewed the welcome given at the previous residential Council for proposals of working together in a united college.

f) Received a brief report on other developments at Selly Oak.<sup>1</sup>

The chapter will begin with an exploration of the background to this “solemn agreement”, and clarify its character as a binding agreement between USPG and the Methodist Church, especially its nature as a ‘Local Ecumenical Project’. This will include a review of the Methodist participation in mission training in Selly Oak, and of the broader relationship between the British Methodist Church, USPG and the Church of England. In this context the chapter will note the increasing importance of the College of the Ascension to USPG as a resource for mission education, notwithstanding the financial difficulties that confronted the Society during the early 1990s.

The chapter will then examine the ‘informal arrangement’ between the College and the Methodist Church after the closure of Kingsmead College in 1993 and before the opening of the United College in 1996. Particular attention will be paid to three important developments in this period: firstly, the Encounter and Exchange programmes that were initiated after the completion of the College Development project in 1991, and were designed to extend the resources of the College for raising the awareness of mission in Church of England dioceses and parishes; secondly, the inauguration of the Centre for Anglican Communion Studies and the School of Mission and World Christianity in the Selly Oak Colleges, both of which aimed to affirm Selly Oak as a world-class centre for the study of mission; and thirdly, the Methodist and Anglican relationships within the College community during this period. An appraisal of Partnership in Mission in the programmes of the College before 1996 will form a basis for assessing the influence of Partnership in Mission principles in the inauguration of the United College.

It will be argued that, despite the strong influence of an ecumenical dimension of Partnership, the primary geographical movement of resources continued to be in a one-way direction from the West to the South. The chapter will also argue that the slow response of the Church of England to the PIM consultation process continued to hinder USPG’s application of Partnership in Mission in a United College of the Ascension.

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<sup>1</sup> TEXT SEVEN: PH: ‘Council’ (24-26.6.96.) [PCC]. Emphasis mine.

## 7.1. Background to the 'formal joint venture'.

In June 1996 USPG's Council agreed to share responsibility for the College of the Ascension with the Methodist Church and to rename it the United College of the Ascension. It marked the beginning of a 'formal joint venture' between the Society and the Methodist Church and replaced an informal 'arrangement' initiated after the closure of Kingsmead as the Methodist missionary training college in Selly Oak in July 1993. From autumn 1993, Methodist students joined the College of the Ascension community and the former Kingsmead Principal became an honorary member of the College tutorial staff.

The proposal to establish a more permanent 'arrangement' for Methodist participation in the College of the Ascension was placed by the two Principals before USPG and the Methodist Church in early 1995. Discussions were made easier because of the close co-operation between senior staff representatives of both institutions, in particular the Principals of the College of the Ascension and former Kingsmead College, the General Secretary of USPG, the Secretary of the Overseas Division of the Methodist Church, and the two Finance Secretaries of USPG and the Methodist Church.

In the summer of 1995, the group considered two alternative schemes, both of which proposed a closer relationship between the Methodists and USPG at the College of the Ascension.<sup>2</sup> The first, more radical option involved creating a charitable company as a legal entity that would own and manage the College finance and education programmes on behalf of the Methodist Church Overseas Division (MCOD) and USPG. However, this proposal was considered costly in comparison with the second option which proposed strengthening the existing informal 'arrangement' by creating a joint Council. This Council would manage the budget and programme of the College co-operatively, whilst the College buildings would remain in the sole ownership of the USPG. The second proposal was preferred on grounds that it was "more economical, less complicated,...but still works".<sup>3</sup> It was decided, therefore, to proceed towards a 'limited joint venture', with the legal authority for the College remaining with USPG as Trustees, and certain responsibilities, as described in a constitution, delegated to a joint Council of Management between USPG and the Methodist Church.

This 'limited joint venture' was described in TEXT SEVEN as a "solemn agreement" and reflected language that was already current among Churches Together in England in respect of Local Ecumenical Projects (LEP), indicating that it was the intention of

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<sup>2</sup> Paper 5. The majority of the drafting process was conducted by correspondence and small meetings between two or three members of the larger group.

<sup>3</sup> UCA: *Letter re: Proposed Schemes for a Closer Working Relationship between MCOD and USPG at the College of the Ascension* (23.10.95.) [PO].



USPG and the Methodist Church to move in this direction:

It is anticipated that the College will become a Local Ecumenical Project, though this may take a little time. It is hoped that at the formal opening of the new College on October 1<sup>st</sup>, the service will include appropriate covenanting liturgy. At the same time, or perhaps later, a formal agreement will be signed...<sup>4</sup>

A LEP aimed to provide a legal framework for churches of different denominations to share buildings and ministry in an ecumenical context:<sup>5</sup>

A Local Ecumenical Project is defined as existing “where there is a formal written agreement affecting the ministry, congregational life, buildings and/or mission projects of more than one denomination: and a recognition of that agreement by the Sponsoring Body, and authorisation by the appropriate denominational authorities”.<sup>6</sup>

The Churches Together in England required the sponsoring bodies of a proposed LEP to meet two essential requirements: to enter into a covenant by signing a ‘Declaration of Intent’ within the context of a “public act of worship”; and to agree a constitution setting out the legal obligations of the sponsoring bodies involved in the ecumenical project.<sup>7</sup>

#### **7.1.1. A Declaration of Intent.**

The liturgical context for signing a ‘Declaration of Intent’ recognised that the covenant was a “significant mutual commitment under God”, not just an agreement between people and institutions.<sup>8</sup> It was intended to express “the essential spirit of the partnership and to give people a vision to which they can commit themselves”. The formal and legal wording of the Declaration signed during the opening service for the United College, and quoted in full below, reinforced the solemn nature of the undertaking:

Declaration of Intent.

Whereas the Churches [Together in] Britain and Ireland have declared their conviction that, as a matter of policy at all levels and in all

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<sup>4</sup> Paper 1.

<sup>5</sup> Local Ecumenical Projects (LEP) were most frequently organised between congregations or within a single institution at a local level, such as a hospital, prison, college or university.

<sup>6</sup> *Constitutional Guidelines for a LEP* (1998), page 4. The definition was adopted by Churches Together in England on 1 June 1995. The title of a Local Ecumenical Project changed to a Local Ecumenical Partnership in 1994. Hence, the supporting archival papers relating to this chapter use both terms of project and partnership interchangeably. For a background history to Local Ecumenical Projects prior to 1985, see: *Local Church Unity: guidelines for LEPs and sponsoring bodies* (1985), pages 1-6. To avoid confusion with Partnership in Mission and to maintain consistency, the title of Project has been adopted in preference to that of Partnership.

<sup>7</sup> *Constitutional Guidelines for a LEP* (1998), page 10.

<sup>8</sup> The references in this paragraph are from *Constitutional Guidelines for a LEP* (1998).

places, they must move on from co-operation to clear commitment to each other, in search of unity for which Christ prayed and in common evangelism and service of the world;

and whereas the Council of the USPG and the Conference of the Methodist Church have each resolved to enter into a solemn agreement to take shared responsibility for the college to be known as the United College of the Ascension; and whereas the Constitution of the United College has been approved by the said Conference and by the Executive of the USPG; and whereas the signatories to this declaration have been duly mandated to execute the said agreement:

we do hereby solemnly agree

that the United College of the Ascension be henceforth administered in accordance with the said constitution in the belief that this College, as a community sharing together in worship, study and corporate life, will be used of God to encourage growth in mutual understanding and ecumenical partnership both in Britain and Ireland and in the wider world.<sup>9</sup>

The opening sentence of the Declaration reflected the ecumenical commitment to unity of the Methodist Church and the Church of England as part of Churches Together in Britain and Ireland.<sup>10</sup> The Declaration proceeded to formalise a United College, authorised by the governing bodies of its sponsoring agencies.<sup>11</sup> The ‘essential spirit’ and ‘vision’ of the project was summarised in the concluding paragraph: the College would become a community sharing together and used by God to encourage growth, mutual understanding and ecumenical partnership in the ‘whole’ church.

### **7.1.2. Constitution and Council of Management.**

The purpose of a LEP constitution was to set out the legal obligations of the sponsoring bodies by defining the “areas of responsibility” of the participating groups and setting out procedures for “joint decision making”. In particular, it sought to clarify the role of the sponsoring bodies in administering the project as an “ecumenical partnership”.<sup>12</sup>

The draft constitution for the United College of the Ascension outlined the basis for the management and administration of the United College in four main areas: the “purposes for the College”, the terms of reference of the Council of Management, the appointment

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<sup>9</sup> Paper 4. Brackets mine.

<sup>10</sup> UCA: *MCOD to Vice Principal, College of the Ascension* (8.4.96.) [PO].

*Not Strangers But Pilgrims* (1989), page 7. The sentence was adapted from the 1987 Swanwick Declaration. “...It is our conviction that, as a matter of policy at all levels and in all places, our churches must move from co-operation to clear commitment to each other, in search of the unity for which Christ prayed and in common evangelism and service of the world.”

<sup>11</sup> Approved by the 1996 Methodist Conference through a resolution placed by the MCOd. MCH: 1996 *Methodist Conference Agenda Papers*, pages 122-124 [WCTO].

<sup>12</sup> *Constitutional Guidelines for a LEP* (1998).

of senior staff, and the responsibilities of the sponsoring bodies.<sup>13</sup> Primarily, the draft constitution reflected the administrative arrangements that had developed between USPG and the Methodists since 1993. They aimed to reflect the desire of USPG and the Methodist Church that the educational resources of the College would be available equally to both institutions, even though USPG would continue remaining the property holder.

In setting out the “purposes for the College”, the draft constitution reflected the programmatic activities in which the Methodists and USPG had shared since 1993:

The purposes of the College shall be:

a) to prepare men and women, especially those of the Methodist Church and of the United Society for the Propagation of the Gospel, for the long term work of mission at home and abroad;<sup>14</sup>

b) to prepare men and women for their involvement in short term mission ventures such as the Short Term Experience Programmes jointly run by USPG and the Methodist Church;

c) to share in the life of the Selly Oak Federation as one of its eight constituent Colleges, especially through student and staff participation in the School of Mission and World Christianity;

d) to be an international community where mission candidates from Britain and Ireland and bursars/scholarship-holders from partner Churches overseas may learn, worship and live together;

e) to provide a meeting point where persons of different denominational and national cultures may, within a cross-cultural atmosphere, build a spirit of ecumenical partnership;

f) to provide a focus for Christians in Britain to encounter others within the world church and reflect together upon mission, both local and global;

together with such other purposes as may from time to time be agreed by the Methodist Church and the United Society for the Propagation of the Gospel.

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<sup>13</sup> PH: *United College of the Ascension: Constitution presented to USPG Governors* (21.7.98.) [Financial Secretary's Office]. In July 1998 a more comprehensive constitution was adopted which incorporated the 1996 version. Where the draft had only provided broad guidelines, additional papers were added to provide elucidation, particularly in the appointment of staff, the role of the Council of Management, the oversight of the ongoing College life, and the place of other committees within the College.

<sup>14</sup> Note the following quote from TEXT SEVEN: “(b): Noted the reference in 2(a) of the Constitution ‘to men and women...of the United Society...’ should be interpreted as ‘sponsored by’ and this point would be clarified with the Methodist Church.” At a later date the sentence was amended to read: “to prepare men and women, especially those of the Methodist Church and those sponsored by the United Society for the Propagation of the Gospel, for the long term work of mission at home and abroad”. The amendment was to clarify the Church to Church nature of the appointments.

The inclusion of the focus on British Christians in (f) above, highlighted the willingness of the Methodist Church to embrace a series of programmes developed after the completion of the College Development project in 1991.<sup>15</sup> Entitled 'Encounter and Exchange' programmes, they aimed to provide interaction between the College community and British churches.<sup>16</sup>

The draft constitution proposed that a Council of Management be inaugurated to:

- a) Keep under review the purposes and policy of the College and make such recommendations as it deems proper to the Methodist Church and USPG.
- b) Oversee the implementation of the purposes and policy of the College including any changes agreed between USPG and the Methodist Church.<sup>17</sup>

It was not, however, invested with authority to change College policy or review the purpose of the College without recourse to both the Methodist Church and USPG. Hence, the continued oversight of the College was reliant on a good working relationship between the sponsoring bodies.

The purpose of the proposed Council of Management was first and foremost to implement the policy of the sponsoring bodies for the United College. The Council of Management was to report annually to USPG's Council and the annual Conference of the Methodist Church. Its membership was to include four USPG and four Methodist representatives, along with staff members in attendance as non-voting members.<sup>18</sup> No provision was made for student representation. The Council of Management was also charged with the oversight of the College funds. Initially, it was proposed to allocate the ongoing costs of the College in proportion to the ratio of Methodist and USPG students: in 1996 the figures calculated were 37.5% for the Methodists and 62.5% to USPG.<sup>19</sup> This apportionment was to be reviewed within the annual budget. The post of College Principal was open to both Anglicans and Methodists, and the tutorial staff was to include two persons to be appointed by USPG and the Methodist Church respectively, and one other additional appointment. While the existing College buildings would continue to be owned by the College of the Ascension, it was agreed to build new on-site houses for College staff, with the costs shared evenly between the Methodists and USPG.

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<sup>15</sup> See Section 6.5.1.

<sup>16</sup> See Section 7.4.1.

<sup>17</sup> Paper 3.

<sup>18</sup> These included the College Principal, Vice Principal, Selly Oak Dean of Mission, and other staff representatives from USPG, the Methodist Church and the College.

<sup>19</sup> Paper 2.

The 'Declaration of Intent' was signed during the opening service for the United College by senior leaders representing USPG, the Church of England and the Methodist Church; and was witnessed by the three Presidents of USPG, the Methodist Church and the Selly Oak Colleges.<sup>20</sup> Held on 1 October 1996, the service marked the beginning of a new academic year for the newly inaugurated United College of the Ascension. In contrast to the 'Declaration of Intent', the Trustees of the College, as the legal owners of the United College, were required to sign the constitution. However, as the constitution was in a draft form in October 1996, the inauguration of a LEP was put on hold until a later date. In the meantime, the draft constitution formed the basis for a Council of Management to oversee the affairs of the United College of the Ascension on behalf of USPG and the Methodist Church.

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<sup>20</sup> Paper 4 and UCA: *The United College of the Ascension, Declaration of Intent* (1.10.96) [PO]. The signatories to the declaration were: (1.) For the College: Revd. Dr. Andrew Wingate (College Principal) and Revd. Dr. George Mulrain (College Vice-Principal); (2.) For USPG and the Methodist Church: Revd. Canon Peter Price (USPG General Secretary) and Revd. Dr. Kathleen Richardson (Co-ordinating Secretary, Methodist Church); and (3.) For local Church leaders: Rt. Revd. Mark Santer (Bishop of Birmingham) and Revd. Dr. Christina Le Moignan (Chair of Birmingham Methodist Church). Witnesses to the signing were the Most Revd. Dr. George Carey (Archbishop of Canterbury and President of USPG), Revd. Nigel Collinson (President of the Methodist Conference) and Mr. Martin Conway (President of the Selly Oak Colleges).



## 7.2. The Methodist Context.

To understand the potential of the Methodist contribution to a United College, the following section outlines the background to the Methodist Church Overseas Division (MCO) and its involvement in the Selly Oak Colleges and the College of the Ascension.

### 7.2.1. Kingsmead College, Selly Oak.

The MCO was responsible for Kingsmead College which closed on 3 July 1993.<sup>21</sup> The decision was taken due to the decline in the number of British Methodist missionaries requiring training and the increasing reliance on other groups of students, in particular those admitted through the central Selly Oak administration and students from churches in the South sponsored through a Methodist 'Overseas Training Scheme'. A shortfall of students from the central admissions of Selly Oak in 1991, and a financial crisis within the MCO, led to a review of the College's financial sustainability. During 1992, the absence of viable proposals to secure the College's future survival resulted in the decision to close Kingsmead.<sup>22</sup>

The Methodist Church was committed to retaining a presence in Selly Oak and therefore the possibility of a closer relationship with another mission college was explored. A Methodist Working Party was initiated to review the Methodist role within the Selly Oak Colleges.<sup>23</sup> During February 1993, arrangements were made between the Working Party, the Principal of the College of the Ascension, and the College Advisory Group to enable Methodist students to attend the College of the Ascension in autumn of that year.<sup>24</sup> The continued presence of a Methodist tutor within the arrangement meant that MCO missionary candidates and 'overseas scholarship' holders could continue to

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<sup>21</sup> See also the prologue. Kingsmead College had been associated with the preparation of missionaries since it was founded by the Quakers in 1905. The responsibility for the administration of the College passed to the Methodists in 1946. In 1967, two years after the College of the Ascension become co-educational, Kingsmead followed suit and, in the following year, was purchased by the Methodist Missionary Society from the Society of Friends. Responsibility for Kingsmead passed from the Methodist Missionary Society to the Overseas Division of the Methodist Church in 1973.

PH: *The Future of Kingsmead* (12.67.) [AF 97.059 Box 1 File 2].

<sup>22</sup> The buildings were leased for a five year period to Westhill College for its expanding undergraduate education programme. It was recommended to the Methodist Church that the future of the lease after its expiry in 1998 should not affect the Methodist partnership with USPG at the College of the Ascension. UCA: *Joint Commission of Methodist Church and Selly Oak Colleges* (No date) [PO], (the report was presented to the Committee of Officers and Principals of the Selly Oak Colleges, 29 April 1996).

<sup>23</sup> *Now* (July/August 1992), page 17. The Working Party included representatives of the Methodist Church Overseas Division, Kingsmead College Committee and the Selly Oak Colleges.

<sup>24</sup> UCA: *The minutes of the College of the Ascension Advisory Group; and Principal's report* (9.2.93.) [PO].

attend courses within Selly Oak after September 1993.<sup>25</sup> Initially, USPG's sharing of the College of the Ascension with Methodist students and staff was an informal 'arrangement'.<sup>26</sup>

### 7.2.2. The Methodist Missionary Society and the Methodist Church.

The Methodist Missionary Society (MMS) was coterminous with the MCOD for the period between 1973 and 1996. Every member of the British Methodist Church was also a member of the MMS, and the annual MMS meeting was held during a meeting of the MCOD.<sup>27</sup> The MMS was formed in 1932 through the merger of three Methodist Societies whose work in the nineteenth and early twentieth centuries led to the establishment of Methodist Districts in various parts of the world under the authority of the British Methodist Church. However, by the 1970s, the majority of 'overseas' Districts were autonomous or had joined United Churches, as in South India and Zambia. Hence the Overseas Secretary of the MCOD stated that these former Districts

are no longer British missions, but self-governing national bodies with local leadership...We in Britain are in partnership with these Churches sharing together the resources of the World Church.<sup>28</sup>

The integral nature of the MMS to the Methodist Church meant that the channels of communication between British Methodists and Methodist Churches elsewhere in the world did not involve voluntary agencies. The nearest equivalent of the MCOD in the Church of England were the Boards of the General Synod, for example the Board of Mission which related to the Partnership for World Mission.

The discussions between USPG and the MCOD were conducted during a period of review being undertaken within the national administration of the British Methodist Church.<sup>29</sup> The review aimed to simplify the existing Divisional structures in order to achieve greater financial economies throughout the organisation and to strengthen the

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<sup>25</sup> UCA: *The Methodist Church Overseas Division, report to Conference 1996*, page 9; *The College of the Ascension: report for the Board of Governors* (9.2.93); and *Minutes of the College of the Ascension Advisory Group* (28.6.93.) [PO]. PH: *Statement to Selly Oak Department of Mission Consultation* (6.3.92), Appendix B1 [AF 2000.036 Box 2 File 1]. *Now* (July/August 1992), page 4; *Methodist Recorder*, Nos. 7042 (30.7.92.) and 7074 (15.7.93.); and Vickers (2000), page 192.

<sup>26</sup> Paper 2 describes the first five terms of sharing with the Methodists as an "arrangement". The "arrangement" was informal, in that the texts do not indicate there was a formal contractual agreement between USPG and the Methodist Church. The temporary nature of the initial "arrangement" may account for the lack of formality to the agreement.

<sup>27</sup> Vickers (2000), page 242. The Methodist Missionary Society was formed through the union of three Societies in 1932: Wesleyan Methodist Missionary Society, the Primitive Methodist Society and the United Missionary Society. For an account of the work of the British Methodist 'overseas dimension' from 1932 to 1980 see Brake (1984), chapter 17.

<sup>28</sup> *Connect*, No. 3 (April 1993), page 18.

<sup>29</sup> The review began in 1989 and involved extensive consultation throughout the Methodist Church in Britain.

connections between policy and financial decisions.<sup>30</sup> For the MCOD this involved internal restructuring and staff redundancies.<sup>31</sup> The aim was to “enable the Methodist Church to share in the work of God more effectively, efficiently and economically”.<sup>32</sup>

The reorganisation was completed in September 1996, one month before the signing of the ‘Declaration of Intent’ for the United College. In the reorganisation, the seven Divisions of the national Methodist Church were replaced by a single ‘Connexional Team’ consisting of four units.<sup>33</sup> As one of the seven Divisions, the MCOD was dissolved and its work passed over to a unit responsible for “Inter-Church and other relationships”. Within the remit of this Inter-Church unit, the work of the former MCOD was handed over to a World Church Team within the unit. The closer co-operation between the new units meant that the United College of the Ascension, through the World Church Team, was now more closely related to all units within the Methodist Church than Kingsmead College had been in the previous Divisional system.

The World Church Team, as the MCOD which it replaced, was accountable to the Methodist Annual Conference, the governing body of the British Methodist Church. Following the termination of the MCOD, the annual meeting of the Methodist Missionary Society (MMS) was brought into the context of the Methodist Conference, thus further integrating the MMS into the life of the British Methodist Church:

The Methodist Missionary Society is none other than the Methodist Church itself sharing in world mission; the members of the Methodist Missionary Society are the members of the Methodist Church in Great Britain and every member of that Church is as such a member of the Methodist Missionary Society.<sup>34</sup>

The principle that responsibility for world mission belongs to all the members of the Methodist Church contrasted with the Church of England which delegated its missionary responsibility to voluntary agencies such as USPG. Whilst the World Church Team was accountable to the Methodist Conference and integral to the British Methodist Church, USPG’s role as a voluntary agency meant, that in comparison, it had greater autonomy in relation to its ecclesial body: the Church of England.

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<sup>30</sup> MCH: *Agenda to Methodist Conference, 1992 (Report of President’s Council)*, pages 607-610 [WCTO].

<sup>31</sup> Vickers (2000), page 293.

<sup>32</sup> *Connect*, No. 14 (Winter 1995/96), page 21.

<sup>33</sup> The seven Divisions of the Methodist Church were formed in 1973: Education and Youth; Finance; Home Mission; Ministries; Overseas Division; Property; and Social Responsibility. A Co-ordinating Secretary was appointed to head each of the four units within the ‘Connexional Team’: ‘Church Life’; ‘Church and Society’; ‘Inter Church and other relationships’; and ‘Central Services’.

<sup>34</sup> UCA: ‘the Methodist Missionary Society Constitution adopted by the 1996 Methodist Conference’, paragraph 2 in *The Methodist Church Overseas Division, report to Conference 1996*, page 5 [PO].

### 7.2.3. Methodist Personnel Programmes.

The World Church Team in September 1996 inherited three personnel programmes from the MCOB: Mission Partners, Scholarships and 'World Church in Britain Partnership' programmes. Methodists from the first two programmes formed part of the College of the Ascension residential community between 1993 and 1996.

In 1995, to emphasise "the spirit of partnership in which the World Church is engaged", 'Mission Partner' replaced 'missionary' as the term used to describe British personnel serving overseas.<sup>35</sup> Mission Partners were expected to attend the College of the Ascension for either one or two terms of training before proceeding to their place of work.

The Scholarship Programme sought to provide "leadership development" for Methodist church members from the South through training, which took place in Britain, Ireland or in the South.<sup>36</sup> Between 1993 and 1996, an average of ten Methodist scholarship holders attended the College of the Ascension each academic year, staying for two or three terms.<sup>37</sup>

In contrast to programmes which sent missionary personnel from Britain to the South, the 'World Church in Britain Partnership' programme aimed to bring "Missionaries To Britain" through appointing Church ministers from the South to British circuits for five-year periods.<sup>38</sup> However, participants in this programme were not required to undergo any orientation in Selly Oak.

Before the inauguration of the United College, USPG and the MCOB began to share responsibility for USPG's Short Term Experience Programmes, which had been based at the College of the Ascension since 1990.<sup>39</sup> A number of Methodists were already participating in these programmes, but now the Methodists agreed to share responsibility for their publicity. This was seen as a further move towards increasing Methodist involvement in the College of the Ascension.<sup>40</sup>

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<sup>35</sup> *Facets* (Spring 1996). In 1996, there were ninety-one British people serving in twenty countries. Students Lists: during the three academic years from 1993 to 1996, nine 'Mission Partners' (seven of whom were married) attended the College of the Ascension for either one or two terms.

<sup>36</sup> MCH: *Guidelines and Requirements for Scholarship Programme* [WCTO]

<sup>37</sup> Student Lists.

<sup>38</sup> Underlining original. In 1996, there were fifteen ministers participating within this programme. The funding of the programme was shared with the Home Mission Division.

National Library of Scotland: *The Methodist Church World Church in Britain Programme* (April 1989); and UCA: *MCOB report to Conference 1996*, page 9 [PO].

<sup>39</sup> See 6.3.2.

<sup>40</sup> UCA: *MCOB report to Conference 1996*, page 3 [PO].

#### 7.2.4. USPG and the Methodist Church.

The desire to form an ecumenical partnership between USPG and the Methodists at the College of the Ascension should be considered against a history of wider national discussions between Anglicans and Methodists in the search for greater unity and co-operation. In 1972, after a long period of negotiation between the two Churches, the Church of England narrowly voted against union with the Methodist Church. This was despite the fact that it was endorsed by the Methodist Conference at a national level and also advanced in many local situations.<sup>41</sup> By 1992 there were 455 examples of formal local agreements between Methodists and the Church of England.<sup>42</sup>

USPG had begun to co-operate with the Methodist Church in Latin America in the early 1970s.<sup>43</sup> Although the project that emerged through this co-operation was not entirely successful, it indicated an underlying willingness of the two institutions to work together despite the failure of formal union between the Churches. At the level of theological education, Anglican and Methodist co-operation began at Queen's Theological College, Birmingham in 1970.<sup>44</sup> This was not matched by an Anglican-Methodist endeavour at Lincoln Theological College, which was closed by the Church of England without prior consultation with the Methodist Church in 1995.<sup>45</sup> Whilst the closure of Lincoln brought a note of caution, the reopening of informal talks between the Church of England and the Methodist Church regarding union in 1995, and the close proximity of Queen's to the Selly Oak Colleges, did provide a positive impetus for those in USPG and the MCOB who were engaged in the move towards a United College of the Ascension.

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<sup>41</sup> Brake (1984), chapter 3 and Hylson-Smith (1998), pages 262-265.

<sup>42</sup> *Commitment to Mission and Unity* (1996), page 25.

<sup>43</sup> O'Connor (2000), Chapter 20. The venture was known as the Anglican-Methodist Project in Latin America (AMPLA).

<sup>44</sup> Hastings (1991), page 624.

<sup>45</sup> PH: *College of the Ascension, report to Co-Op and Council, March 1996* [AF 2000.036 Box 1 File 2].



### 7.3. USPG: Strategic Planning and Financial Stringency.

In 1992, the Society adopted a policy built on the strategy outlined in 'The Way Ahead' report of 1988.<sup>46</sup> Based on the premise that responsibility for mission belonged to the church in each locality, the aim was to assist the church's engagement in mission through the "mutual support" of "partner churches" within the Anglican Communion.<sup>47</sup> The policy prioritised the Society's work in three ways: international placements for church workers; inter-church aid; and the training and education of people in mission.

Due to the successful implementation of the College Development project and the inauguration of an 'encounter and exchange' programme for British churches, the Society viewed the College of the Ascension as an increasingly important asset. In naming education and training in mission as a key priority, the Society acknowledged its "commitment to the College of the Ascension as a resource for mission throughout the church".<sup>48</sup> Also in June 1992, in response to falling income, USPG's Council sanctioned a series of measures aimed at saving £1million on the Society's expenditure.<sup>49</sup> The greatest savings were made through changes in the Society's work in Britain, achieved by merging the Representation and Education Teams into one smaller Training in Mission Team. Field Workers replaced the existing network of Area Secretaries to assist in the new Team's remit to "produce, co-ordinate and deliver mission education and training within the church in Britain and Ireland".<sup>50</sup> It was anticipated by the Society that the Training in Mission Team would utilise the College of the Ascension as "a resource centre for field work in the West Midlands of England". Thus the College of the Ascension was given high prominence in the ongoing strategy of USPG.

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<sup>46</sup> PH: 'Executive Committee' (7.4.92.), item 2(d)(iii) [PCC]. See chapter six, table 6, paper 5.

<sup>47</sup> PH: *Strategic and Financial Planning Proposals for Council* (15-17.6.92) Appendix 1, page 1, [AF 96.150 Box 2 Council 1991-1993].

<sup>48</sup> PH: *Strategic and Financial Planning Proposals for Council* (15-17.6.92.), page 6 [AF 96.150 Box 2 Council 1991-1993].

<sup>49</sup> PH: *Making Connections to a New World: USPG Yearbook 1992-93*. In 1991, the Society's deficit was £700,000 on a budgeted income of c.£5m.

PH: *Strategic and Financial Planning Proposals for Council, 15-17 June 1992* [AF 96.150 Box 2 Council 1991-1993]. During February 1992 it became apparent that the Society had over estimated the expenditure for 1992. A prompt response was taken to avoid a further deficit. A consultation process was undertaken between April and June 1992; this included written correspondence with Churches in the South.

<sup>50</sup> PH: *Strategic and Financial Planning Proposals for Council* (15-17. 6.92.) Appendix 6, page 1, [AF 96.150 Box 2 Council 1991-1993]. The proposals included the "loss of a substantial number of staff posts". The Society's twenty-six Area Secretaries were replaced by a team of twelve Field Workers. The College of the Ascension lost one post of an Administrator.

## 7.4. The informal arrangement: 1993-1996.

Pivotal to the success of the 'informal arrangement' between the MCOD and USPG was the relationship between the Principals of the two Colleges, both of whom brought prior experiences of ecumenical ventures into the context.<sup>51</sup> From the outset in September 1993, the former Principal of Kingsmead College, Revd. Dr. George Mulrain, became an "associate member" of the tutorial staff of the College of the Ascension and was co-opted onto the College Advisory Group.<sup>52</sup> During the first year of the arrangement it became apparent that an additional Methodist tutor was required to assist the Methodist work in the College. The MCOD included the College Principal in the interview procedure and the successful applicant, from the Uniting Church of Australia, was appointed as tutor beginning in September 1995.<sup>53</sup> By February 1995, the MCOD's confidence in the ability of the College of the Ascension to provide for Methodist students led MCOD to offer USPG half the cost of building additional staff accommodation adjacent to the College. This plan was part of the long term objectives of the College Review in 1987.<sup>54</sup> In May 1995, USPG Executive Committee "enthusiastically endorsed" a joint proposal from the College Principal and the former Kingsmead Principal for a "truly ecumenical venture" whereby the MCOD and USPG would commit themselves to work together in the "realm of mission education".<sup>55</sup> Similar endorsement from Methodist Conference enabled both organisations to discuss the details of a formal agreement.

### 7.4.1. Encounter and Exchange.

Following the completion of the College Development project in 1991, the College of the Ascension, in conjunction with USPG's Education Team, began to find ways of providing interaction between the College community and British churches.<sup>56</sup> Under the umbrella title of 'Encounter and Exchange', a programme of several short courses

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<sup>51</sup> Paper 2.

Revd. Andrew Wingate replaced Dan O'Connor as Principal of the College of the Ascension at the beginning of Autumn Term 1990. Previously he had taught at Tamil Nadu Theological Seminary in India and as Principal of the West Midlands Ministerial Course had a strong involvement in the joint Church of England/Methodist' Queen's College, Birmingham.

Revd. George Mulrain was appointed Principal of Kingsmead in 1989. Born in Trinidad, ordained in Haiti in 1975, a tutor in Kingsmead from 1977-1983, and from 1983-1989, Dean of Studies at the United Theological College attached to the University of West Indies in Jamaica.

<sup>52</sup> UCA: *Principal's report for the College Advisory Group* (11.10.93.) [PO].

<sup>53</sup> Ms. Helen Richmond. UCA: *Principal's report for the College Advisory Group* (15.2.95.) [PO].

<sup>54</sup> See Section 6.3.1.

<sup>55</sup> PH: 'Executive Committee' (18.5.95.), item 8 [PCC]. The proposal had also received approval from USPG Secretaries Group (a staff executive meeting) and the Joint Executive of the MCOD.

<sup>56</sup> After the decision of June 1989 USPG Council to proceed with the development project of the College of the Ascension, there was a lower intake of students during the academic year 1990-91 to enable the building work to proceed. This coincided with the appointment of a new Principal, a South African tutor, and the establishment of an annual Visiting Fellowship. In early 1990, the training officer for the Short Term Exchange Programmes (STEP) also joined the College staff as a tutor. UCA: *College of the Ascension Advisory Group* (28.2.90.) [PO].

was developed to provide “international encounter” between Christians involved in mission in Britain and the “world church” representatives of the College community. Within four years, the programme was well established in the curriculum of the College calendar. During 1995-96, the College offered twenty-two weekend or day courses for British participants on subjects including small Christian communities, worship, inter-faith issues, and salvation.<sup>57</sup> Each course attracted between thirty-five and fifty participants, including a small number of representatives from the College community.<sup>58</sup> Other groups of British Christians began to utilise the College resources. In 1993, local Anglican Dioceses began to use the College facilities for meetings and tailor-made or targeted courses, such as a course on Mission, Culture and Evangelism for two groups of twenty clergy from Lichfield Diocese.<sup>59</sup>

Methodist participation in the Encounter and Exchange programme was limited in the initial stages of the ‘informal arrangement’, since Kingsmead College did not have a tradition of offering courses to British Methodist Churches. The Methodist uptake on the Encounter and Exchange courses was small, especially as the College of the Ascension was not well known within the British Methodist Church. Nor did the MCOB have a tradition of sending ‘scholarship holders’ on placements to Methodist Churches.<sup>60</sup> However, the Methodist Church anticipated that it would follow USPG’s lead once a United College was established.<sup>61</sup> Consequently, a United College was an opportunity to expand the Encounter and Exchange programme to Methodist Churches in addition to Anglican Churches in Britain and Ireland.<sup>62</sup>

#### **7.4.2. The Centre for Anglican Communion Studies.**

In September 1992 a Centre for Anglican Communion Studies (CEFACS) was opened within the Selly Oak Colleges as a joint undertaking between the College of the Ascension and the Church Missionary Society’s Crowther Hall. CEFACS was the initiative of USPG and the Church Missionary Society in response to a need within the Anglican Church for “somewhere for Anglicans to come together, live and learn together, so that when they become leaders they have some knowledge of each other’s experience”.<sup>63</sup> The Centre was viewed as a successor to St. Augustine’s College,

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<sup>57</sup> UCA: *Encounter and Exchange, a programme of courses sponsored by USPG, 1995-96* [PC].

<sup>58</sup> UCA: *College of the Ascension Advisory Group* (22.5.95.) [PO].

<sup>59</sup> UCA: *College of the Ascension Advisory Group* (9.2.93.) [PO]. Birmingham, Sheffield and Llandaff Dioceses also used the College during 1993.

<sup>60</sup> Interview: [Rev. Dr. George Mulrain, 20 May 1997].

<sup>61</sup> UCA: *Joint Commission of Methodist Church and Selly Oak Colleges* (1996) [PO]

<sup>62</sup> UCA: *College of the Ascension Advisory Group* (20.5.96.) [PO]. In Autumn 1996 the inter-faith courses formed part of a Certificate in Inter-Faith Relations, offered in conjunction with Woodbrooke College.

<sup>63</sup> PH: *Minutes of the Advisory Group for Centre for Anglican Communion Studies* (30.9.91.) [AF 96.150 Box 2 File 1]. Wider concern for a place for Anglicans to meet included the former Archbishop of Canterbury, Dr. Robert Runcie, who had been “lamenting the demise of St. Augustine’s”.

The CEFACS course drew together a number of Anglican students from both Colleges for two seminars each week, allowing ample time and opportunity for participants to complete other courses within the Selly Oak Colleges.<sup>65</sup> In the academic year 1995/96, two dozen students participated in the seminars, with representation from the Caribbean, Africa, Asia and the local Dioceses of Birmingham and Worcester.<sup>66</sup> The Centre hoped to draw together a wide representation of the Anglican Communion to “facilitate a process of reflection and cross-fertilisation” that included “women and men, ordained and lay, representing different provinces and a variety of ministries”.<sup>67</sup> By providing opportunity for individuals to contribute from regional perspectives, the course offered strong potential for mutual learning and exchange of experiences relating to mission within the Anglican Communion.

The programme depended on a working relationship between the College of the Ascension, Crowther Hall, USPG and the Church Missionary Society (CMS). Despite sharing the same headquarters building in Partnership House, Waterloo since 1987, USPG and CMS had not found ways of overcoming their historical, theological and organisational differences.<sup>68</sup> For USPG, the Centre was a welcome opportunity for promoting co-operation between the two Societies.

As an Anglican Centre, CEFACS did not explore the potential of expanding to include World Methodism within its brief and the Centre was not listed in the United College’s constitution as a shared programme between USPG and the Methodist Church. This reflected an ethos in continuity with the former St. Augustine’s as a ‘Central College for the Anglican Communion’.

#### **7.4.3. The School of Mission and World Christianity.**

The Department of Mission was renamed the School of Mission and World Christianity in October 1995.<sup>69</sup> It was the result of a growing emphasis on postgraduate research and the desire to incorporate other research institutions into the Department, in particular the Interact Centre and the planned Centre in North East Asian Mission

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<sup>64</sup> For example, “Dr. Robert Runcie often expressed his desire to see a new centre that would continue something of the history and intention of St. Augustine’s...Plans for a Centre of this kind to open in September 1992.” UCA: *Brochure for the Centre for Anglican Communion Studies* [PC] and O’Connor (2000), pages 172-173. See also Chapter Two.

<sup>65</sup> PH: *Procedures for the Running of CEFACS* (2.3.93.) [AF 96.150 Box 2 File 1].

<sup>66</sup> PH: *Centre for Anglican Communion Studies, Annual Report 1995-96* [AF 99.001 Box 4 File 1].

<sup>67</sup> PH: *Procedures for the Running of CEFACS* (2.3.93.) [AF 96.150 Box 2 File 1].

<sup>68</sup> USPG initiated unsuccessful discussions aimed at a merger with CMS in 1992.

PH: *Future Strategy: the mission dimension* (13.4.92) [AF 95.115 Box 4 Strategy Papers 1992].

<sup>69</sup> PH: *What’s in a name?: Department of Mission report to Selly Oak Colleges Council* (28.6.95), Appendix J [AF 2000.036 Box 1 File 2].



Studies.<sup>70</sup> It followed the emergence of a “core strategy”, outlined in May 1992:

The Department of Mission intends through the revision of its existing curriculum and the introduction of new certified and other courses to attract sufficient students, individually and from existing and new agencies, to become financially stable and thereby control its own future by 1995/96.<sup>71</sup>

This strategy reflected a willingness within the Department to become proactive in the pursuit of new sponsors to enable it to become “a world centre for excellence in the areas of mission research, study and training”.<sup>72</sup> In 1992, following a review of the curriculum, the Department began to offer a postgraduate MA in Mission Studies through a modular system of teaching and accreditation organised with Birmingham University.<sup>73</sup> By Autumn 1995, the number of postgraduate students had increased to twenty-two. Modular accreditation enabled postgraduate mission students to attend courses offered in other Centres within Selly Oak, including the Centres for Anglican Communion Studies, Black and White Partnership, and Islam and Christian Muslim Relations. This enabled the Department to offer students a greater diversity of courses, whilst maintaining the opportunity for a postgraduate research qualification.<sup>74</sup> These moves reflected a response to the increasing academic ability of students sponsored by mission Societies and the demand for formal academic qualifications by students and churches in the South.<sup>75</sup>

The growth of postgraduate research heightened the divide between students studying to attain academic qualification and those attending shorter professional or vocational training courses. The School continued to provide courses for students in residence for shorter periods at the three mission Colleges of St. Andrew’s, Crowther and the Ascension. These included missionary candidates of British and European societies and an increasing number of the students’ spouses from the South.<sup>76</sup> However, to maintain

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<sup>70</sup> PH: *Applied Research Certificate: Interact* [AF 2000.036 Box 3 File 2] and SO: *CENAMS* [personal copy from the School of Mission in 1998]. The Interact Centre included the Harold Turner Collection and aimed to develop research into new religious movements. It was the former Centre for New Religious Movements. The Centre in North East Asian Mission Studies opened in 1996.

<sup>71</sup> PH: *Selly Oak Colleges: Strategic Plan, Department of Mission*, page 3 (May 1992) [AF 2000.036 Box 2 File 1].

<sup>72</sup> PH: *Aide-Memoire of the Consultation of the Department of Mission, held on 1-2 April 1992*, page 2 [AF 98.005 Selly Oak Department of Mission].

<sup>73</sup> PH: *What’s in a name?: Department of Mission report to Selly Oak Colleges Council* (28.6.95), Appendix J [AF 2000.036 Box 1 File 2]. The Department was already offering a postgraduate Diploma in Mission Studies. As a result of the review, a modular system was introduced. Both the MA and the Diploma required completing eight modules and a dissertation of 12,000 words. Each module required students to undertake essays.

<sup>74</sup> PH: *Memorandum: New Prospectus from Dean of Mission* (13.6.95.) [AF 2000.036 Box 2 File 2].

<sup>75</sup> UCA: *Principal’s report to the College of the Ascension Advisory Group*, (20.10.94); *Annual Report of Department of Mission presented to College of the Ascension Advisory Group* (Spring 1995); and *USPG Bursars: response to Guy Smith’s reflections by the Mission Personnel Secretary* (21.2.95.) [PO].

<sup>76</sup> Both USPG and MCOB offered one term sponsorship to spouses of students from the South attending one year courses.



the standards of scholarship required under university accreditation, it became increasingly difficult to combine the different student groups into the same classes. For postgraduate students there was an increased demand on individual study time to complete assignments. Within the College of the Ascension, the result was less time for postgraduate students to interact with fellow students, and a tension between study time and student availability for interaction with British churches through parish placements and the Encounter and Exchange programme.<sup>77</sup> The policy of developing postgraduate courses had the effect of strengthening the School of Mission's ties with Birmingham University and lessening its dependency on traditional sponsorship through British and European missionary agencies.<sup>78</sup>

#### **7.4.4. Towards a United College: 1993-1996.**

From the informal 'arrangement' to share the College of the Ascension with students from the former Kingsmead College, the relationship quickly moved towards a policy of integration between the two student communities. In Autumn 1993, fourteen Methodists joined the resident community of forty-one students in the College.<sup>79</sup> From the outset, the liturgy and leadership of chapel services was shared between Anglicans and Methodists, and a Methodist tutor had become an honorary member of staff.<sup>80</sup> During the first year, the countries of origin represented by Methodist scholarship holders added to the geographical diversity of the College community, most notably by increased representation from West Africa, including Togo, Benin, Cameroon and Cote d'Ivoire. In Autumn 1994, the appointment of a Methodist student as President of the student body evidenced the degree of integration that had been achieved between the two student communities.<sup>81</sup> The College Advisory Group continued to manage the College and report to USPG Executive. These changes were an encouragement to both USPG and the MCOB to increase the co-operation between the denominations in the

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<sup>77</sup> UCA: *USPG Bursars: response to Guy Smith's reflections by the Mission Personnel Secretary* (21.2.95.) [PO].

<sup>78</sup> The trend to stronger ties with Birmingham University and academic accreditation was followed in other Selly Oak institutions, most notably in Westhill College. Also, following the 1992 Charities Act, the Selly Oak Colleges reviewed its internal organisation to enable a smaller council to manage the Colleges. In June 1995, each College and Centre signed an Affiliation Agreement to maintain membership of the Selly Oak Colleges. A new committee structure in 1996 replaced the Selly Oak Colleges Council. Three smaller committees were inaugurated: (i.) a Trust to oversee property and endowments, (ii) a Council to manage the ongoing work, and (iii) a chief executive Council of Officers and Principals. During this period, through a donation of £4m. from the Cadbury Trust, the Selly Oak Colleges were planning to build a Learning Resource Centre to house a new library and computer facilities for the Colleges (The 'Orchard Learning Resource Centre' was opened in Autumn 1997). PH: *Selly Oak Colleges: Affiliation Agreement* (28.6.95) [AF 2000.036 Box 1 File 2]; and *Beyond the Millennium: the future of the Federation of the Selly Oak Colleges, revised paper* (8.12.95) [AF 2000.036 Box 2 File 3].

<sup>79</sup> Student Lists: seven Methodist scholarship holders joined fifteen USPG 'bursars' and seven missionary candidates joined three USPG missionary candidates. The seven Methodist missionary candidates included three married couples and one single person.

<sup>80</sup> UCA: *Principal's report for College Advisory Group* (11.10.93.) [PO].

<sup>81</sup> UCA: *Proposals for a USPG/MCOB Partnership based at Ascension* (No Date), paragraph A.10. [PO].

The personnel programmes of the MCOB and USPG related differently to the British churches. Whilst USPG was concerned to involve bursary holders from the Bursaries Programme in 'international encounter' with churches in the British context, the Methodist scholarship programme focused on providing relevant training for applicants from churches in the South, without expecting or requiring participants to engage with the churches in Britain whilst in residence at Selly Oak. This difference in approach was highlighted in the first year of the 'informal arrangement' during the Christmas and Easter vacations. USPG bursary holders were expected to engage in parish placements in various destinations across Britain. Similar arrangements were not in place for the Methodist students who anticipated remaining in the College of the Ascension to study during the vacation.<sup>82</sup> USPG did not operate an equivalent to the Methodist 'World Church in Britain Partnership' programme which was developed in the 1980s to offer interaction between the British and the Methodist world church by appointing ministers from the South to Methodist congregations. However, those from the South were sent directly to their placements without availing of the opportunity of an orientation programme at Selly Oak.

For both USPG and the MCOB, the training grants of the Bursaries and Scholarships Programmes were approved according to the priorities of churches rather than individuals. Individual applications required the approval of an appropriate church authority to ensure the relevance of the training to the needs of the Church. In principle, applicants did not need to travel to Britain for their training; both USPG and MCOB had developed a policy of 'South to South' grants to encourage training within the same country or region.<sup>83</sup> However, in cases where Britain was chosen as a relevant destination for training, USPG prioritised the College of the Ascension over and above training elsewhere in the UK, whilst the MCOB considered other British options alongside Selly Oak.<sup>84</sup> Consequently, a greater proportion of the total number of USPG 'bursars' in Britain attended courses at Selly Oak than those accepted by the Methodist scholarships programme.<sup>85</sup> This was further indication that the MCOB did not share, to the same extent, USPG's commitment to develop 'international encounter' between the College community and British churches.

In May 1995, an initial report proposing Methodist and USPG integration stated that there should be a "concerted attempt to ensure that no essential distinction exists

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<sup>82</sup> PH: *From College of the Ascension Principal to MCOB* (23.12.93) [AF 96.150 Box 2 File 2].

<sup>83</sup> MCH: *Scholarships Programme: guidelines and requirements for Britain and Ireland and South to South* [WCTO].

<sup>84</sup> PH: *College of the Ascension/ Mission Personnel Meeting* (1.2.95.) [AF 97.112 File 1].

<sup>85</sup> PH: *College of the Ascension/ Mission Personnel Meeting* (27.11.96) [AF 2000.036 Box 3 File 1]. Confirmed during interviews: [Andrew Wingate (18.3.97.) and Helen Richmond (23.2.99.)].

between the way Methodists and Anglicans are treated".<sup>86</sup> This would indicate an intention of achieving greater compatibility between USPG and Methodist policies relating to personnel programmes. To this end three changes occurred: Methodist scholarship holders began parish placements in Methodist congregations, visiting preachers from the Methodist tradition were invited to the College, and tutors began to oversee students regardless of denomination. Although significant progress was made between 1993 and 1996, integration was not fully completed before the inauguration of the United College. An outstanding area of difficulty was the issue of consistency of communication between the MCOd and USPG staff. Inconsistency of communication was evident especially in issues of individual pastoral concern; in achieving equality of student and spouse allowances; and in the attempt to find a common terminology for terms such as bursary/scholarship, and mission partner/missionary.<sup>87</sup> The willingness of both parties to enter into a formal agreement before finalising all these details was reflected in the proposal's use of the term an "informed venture of faith".<sup>88</sup> Thus the 1996 decision to share responsibility in a United College was part of a continuing process of integration, rather than the achievement of an end goal.

To achieve agreement in the finer details required broad consistency in the underlying philosophies of the respective mission partner/missionary and bursary/scholarship programmes. In this regard, key aspects of these programmes were based on similar or shared principles. The selection of missionary candidates by both organisations was primarily motivated by the desire to respond to the needs of churches in the South, and was organised as Church to Church appointments. USPG candidates continued to be selected through the Archbishop's Board of Examiners, representing the Church of England; and Methodist mission partners were appointed by the Methodist Church through the MCOd. Both groups of missionary personnel were expected to serve under the authority of the church in which they were to work.<sup>89</sup>

For students from the South who were supported by USPG and the MCOd, the titles of 'bursar' and 'scholarship' given to the programmes reflected the underlying reality that the beneficiaries were recipients of a grant from British churches to meet the training needs of churches in the South. Hence the primary aim of both programmes was to offer grants in response to the needs of 'partner Churches'.<sup>90</sup> For USPG, 'partner churches' were provinces of the Anglican Communion in the South, whilst for the

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<sup>86</sup> Paper 6.

<sup>87</sup> PH: *College of the Ascension/ Mission Personnel Meeting* (24.1.96.) [AF 97.112 File 1].

<sup>88</sup> Paper 6, page 4.

*Concise Oxford Dictionary* (1999).

Venture: a risky or daring journey or undertaking (compare: Destination: the place to which someone or something is going or being sent.)

<sup>89</sup> MCH: *MCOd: handbook and regulations relating to missionaries* (1991) [WCTO].

<sup>90</sup> See section 5.4.

British Methodist Church they were autonomous Methodist Churches linked through the World Methodist Council, also primarily in the South. Consequently, for 'bursars' and 'scholarship holders' in residence at the College of the Ascension, the first call on their energy was to complete their chosen course of study. Participation in programmes aimed at promoting 'international encounter' with British churches was important, but a secondary claim on student's time.<sup>91</sup>

On occasions too, churches in the South were not communicating to bursars at the point of selection that the College of the Ascension expected them to participate in parish placements and the 'Encounter and Exchange' programme during their stay in Britain.<sup>92</sup> Some students did not discover this until they arrived at the College.<sup>93</sup> This produced a tension between their obligation to USPG during their stay in Britain and their loyalty to their sending church's priority for an academic training qualification. Fulfilment of the Society's aim for 'international encounter' required students to offer time from a busy study schedule. In practice, only the most able students were able to do this without detriment to their studies.<sup>94</sup> This tension highlighted the difficulty in translating the Society's aspirations for 'encounter' into reality.

There was a broad consistency of philosophy between the MCOB and USPG personnel programmes for missionaries/mission partners and bursars/scholarship holders. Both groups of programmes emerged in response to the needs of churches in the South. Prior to a United College, the MCOB began to embrace the Encounter and Exchange

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<sup>91</sup> During 1994 and 1995 there was an exchange of correspondence between a member of the College Advisory Group and USPG Mission Personnel based on the experience of receiving 'bursars' on placement. The correspondence argued that "the work load on the bursars is very high and very academic" and this limited the amount that their "expertise" could be shared with visitors to the College and on placement. PH: *Letter to USPG General Secretary* (11.5.94.) [AF 96.150 Box 2 File 2]. In response, the Mission Personnel Secretary outlined the primary aim of the Bursaries Programme which was "to attend to the requests of churches, which are increasingly for higher educational qualification" and admitted that there was "more pressure on the academic side and less on the 'encounter and exchange'". UCA: *USPG Bursars: response to reflections* (21.2.95); and *Minutes of the College of the Ascension Advisory Group*, items: CAB 19/95 (15.2.95.), CAB 36/95 (22.5.95.); and CAB 51/95 (30.10.95.) [PO].

<sup>92</sup> PH: *USPG's Bursaries Programme* (No date, circa 1992) [AF 94.234]. The following clause had been added to the concluding section of the guidelines for the Bursaries Programme which was initially agreed in 1982:

General 6(a) "We expect that the sending Church will give as much guidance as possible to a person in preparing him/her for life in the country in which she/he will be training. The following topics will be important to discuss before the person leaves her/his country for training abroad: ... (ii): In addition to providing opportunities for training/study, USPG's Bursaries Programme seeks to provide Bursars and the Church in the country where the Bursars study with opportunities for cross-cultural sharing. Whenever possible, USPG will link the bursar to a parish for the duration of his/her studies, and provide other opportunities for cultural exchange, such as parish workshops, to educate local churches about the bursar's home country. Bursars may also visit parishes during holiday periods. We hope that sending Churches and receiving Churches will see this as a valuable aspect of USPG's Bursaries Programme, as USPG seeks to promote cultural awareness and understanding around the world."

<sup>93</sup> UCA: *Minutes of the College of the Ascension Advisory Group*, item: CAB 19/95 (15.2.95.) [PO].

<sup>94</sup> This observation is offered as a reflection on the many conversations gained through various stays in the College of the Ascension between 1995 and 1997.



programme, the Short Term Exchange Programmes, and parish placements for 'scholarship holders' as steps towards the integration of the Methodist and USPG communities within the College of the Ascension.

#### **7.4.5. USPG: Consultation with the Anglican Communion.**

The provision of courses leading to academic qualifications through USPG's Bursaries Programme was a response to the priorities of churches in the South. USPG continued its policy of seeking to develop the PIM consultation process as a means of prioritising its funding of programmes in churches in the South. The Society also continued to find ways to increase the involvement of Anglicans in the South in its own policy-making processes. This led to the Society initiating its own consultations with Anglican provinces. However, an assessment of the Society's approach to international consultation revealed weaknesses which may have contributed to the less than wholehearted participation of students from churches in the South studying at the College of the Ascension in the Society's programmes.

In 1994, a new regional approach to international consultation emerged as a way of addressing weaknesses in the earlier Mission Programmes Budget Group (MPBG) and international consultations held in 1989 and 1990.<sup>95</sup> The first regional consultations were held with the Provinces of Brazil and Tanzania during 1995.<sup>96</sup> They aimed to review USPG's relationship with each province, to find ways of developing the relationship, to assist in USPG's presentation of the region to Britain and Ireland, and to develop opportunities for interchange.<sup>97</sup> As was noted in the last chapter, the 1980s MPBG included only four members from churches in the South and this proved too few to provide adequate representation of the Anglican Communion.<sup>98</sup> The larger, more representative groups of the 1989 and 1990 international consultations, on the other hand, were too large and met for too short a period to discuss detailed issues effectively. For example, the participants of the 1989 consultation were consulted by postal correspondence for their opinions concerning the College Development project. The members of the international consultation organised by USPG in 1990 had expressed "wariness" of becoming directly involved in the Society's decisions.<sup>99</sup> USPG also noted that church leaders were not necessarily representative of "grass-roots" opinions within their churches and the funding of a wider representative group was prohibitively

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<sup>95</sup> PH: *International Consultation* (No date) [MP].

<sup>96</sup> PH: *Report of the International Consultation Review Group set up by the Executive Committee on 31 October 1995* (24-25.7.95) [TWMT]. Consultation with the Igreja Episcopal Anglicana do Brasil (February 1995); and Consultation with the Church of the Province of Tanzania (November 1995). Whilst these consultations were held in London, many subsequent consultations were held within their respective region.

<sup>97</sup> PH: *International Consultation* (17.3.94.) [AF 96.150 Box 2 Executive 92-94].

<sup>98</sup> See section 6.2.

<sup>99</sup> PH: *International Partnership Consultation, the successor to the Budget Group* (12.10.90.) [AF 94.167 File 13]. No explanation for their wariness was offered in this report.



expensive.<sup>100</sup>

The decision by the Society to consult at a regional level was an attempt to find a more realistic way of meeting with representatives from the churches in the South. This approach had implications for the College of the Ascension, since all aspects of the Society's policy were included in the work of the regional consultations, in particular the funding of bursaries and personnel programmes. Potentially, they also represented a means by which the Society could gain feedback from churches in the South concerning the role of the College of the Ascension.

Regional consultations were to present new difficulties, but also opportunities. Potentially, new priorities could emerge from the consultations which were different from those previously adopted by the Society.<sup>101</sup> The presentation of new policies to the Society would indicate that the consultation process was two-way. It would show that the regional meetings were not only an occasion for the Society to clarify its strategy to church leaders, but also for mutual exchange of ideas, observations and proposals. In receiving new proposals through these consultations, some of these could be applied without jeopardising the Society's existing strategy, whilst other priorities might "require a change of USPG policy because they need to be considered within the global framework".<sup>102</sup> An internal review of the first three consultations recommended the Society should "become flexible in its policies and mode of operation" if the process was to continue successfully.<sup>103</sup> It also recognised that for the regional consultation to remain faithful to the local provincial perspective and the broader concerns of the Anglican Communion:

the ongoing process is likely to be untidy. However, in changing gradually and untidily it will be responding to Churches' priorities rather than operating according to its own bureaucratic systems. Within this the Society has to keep the balance between true consultation and its organisational realities.<sup>104</sup>

This indicates that, in a tangible way, the Society was beginning to grapple with its traditional practice of determining its policy and strategy exclusively, or mainly, through consultation with its own members within the UK. The fact that regional consultations after 1995 were held in the region concerned, and not London, provides

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<sup>100</sup> PH: *International Consultation* (No date) [MP].

<sup>101</sup> PH: *Report of the International Consultation Review Group set up by the Executive Committee on 31.10.95* (24-25.7.96) [TWMT]. This 1996 report reviewed the first three regional consultations with Brazil, Tanzania and South Africa.

<sup>102</sup> PH: *Report of the International Consultation Review Group set up by the Executive Committee on 31.10.95* (24-25.7.96), page 9 [TWMT].

<sup>103</sup> PH: *Report of the International Consultation Review Group set up by the Executive Committee on 31.10.95* (24-25.7.96), page 8 [TWMT].

<sup>104</sup> PH: *Report of the International Consultation Review Group set up by the Executive Committee on 31.10.95* (24-25.7.95), page 8 [TWMT].

evidence that the Society was willing to respond positively to this challenge.

The regional consultations were, however, limited to “key decision makers and representatives”, initially involving only seven church leaders from each province.<sup>105</sup> In 1979, the Anglican Consultative Council addressed this problem as follows:

we are conscious of the weakness that often only a few key people determine the needs of a Province and categorise them. We need to study how local congregations can be brought into the preparation process (of a PIM Consultation), and so learn how the partnership ideal can permeate every aspect of local church life.<sup>106</sup>

By limiting regional consultations to a small representative group of church leaders, USPG were primarily hearing the expressed wishes of regional church leaders rather than the needs of ‘local church’ communities.<sup>107</sup> This exposed a lack of communication between a regional consultation and bursary holders selected within any particular region. The onus was on the regional church leaders to communicate their endorsement of ‘international encounter’ to students receiving USPG bursaries prior to departure for the UK. If this did not happen, students from the South would regard ‘international encounter’ as a primary demand of USPG as sponsors, rather than a priority emanating from various consultations between USPG and churches in the South.

The decision to share the College with the Methodists added further complexity to the multiplicity of relationships already involved in USPG’s college programmes. In addition to relating to the provinces of the Anglican Communion and Anglican churches in Britain, the United College of the Ascension would need also to relate across a wide network of relationships in World Methodism. This highlighted the apparent neglect of formal consultation by either USPG or the MCOB with churches in the South to ascertain the level of support for a United College.<sup>108</sup> For USPG, with its strong Anglican traditions, the sharing of the resources of the College of the Ascension with another denomination was an important step. However, to engage more fully with Partnership principles, it was also necessary to conduct a thorough and ongoing consultation with those from the South who were beneficiaries of its education programmes.

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<sup>105</sup> PH: *Report of the proceedings of the consultations with Tanzania* (6-10.11.95); and CPSA (13-17.5.96.) [TWMT].

<sup>106</sup> ACC 4 (1979), pages 25-26. Brackets mine.

<sup>107</sup> Notwithstanding the ability of some church leaders to reflect the needs of the local church. However, those leaders more in tune with the local level would also be willing for local participation in the consultation process.

<sup>108</sup> It is possible that informal feedback was obtained through the contact of USPG’s Personnel staff and Bishops in the South. However, there was no archival evidence of a formal consultation.

## 7.5. A United College of the Ascension.

USPG's decision to share responsibility for the College of the Ascension with the Methodist Church changed the ecumenical nature of the College. Between 1965 and 1996, the College of the Ascension welcomed non-Anglican students into the student community, particularly through the central administration of the Selly Oak Colleges. During the 1970s, a Roman Catholic joined the tutorial staff.<sup>109</sup> However, the College ethos remained Anglican throughout this period, particularly within its liturgical traditions. After 1993, although increasing Methodist participation meant that the pattern was changing, the ethos continued to be determined by the Anglican majority among its staff, students and College Advisory Group. The inauguration of a United College would change this ethos, as indicated by the Anglican and Methodist commitment expressed in the constitution:

The corporate life, teaching and worship of the College shall safeguard and present the doctrines, practices, traditions and developing traditions of the Anglican Communion and the Methodist Church and shall respect those of members of the College community who may be of other traditions.<sup>110</sup>

Methodist traditions in a United College would be part of corporate life by right, rather than as a privilege. Although students from other denominations would continue to be welcomed, their number was likely to be smaller due to the combined total of USPG and Methodist students in the College.<sup>111</sup> However, the College ethos was no longer to be determined only by Anglicans, but was to reflect the traditions of both Methodists and Anglicans.

Decision making in the United College was also to be shared between USPG and the Methodist Church. This required dealing with a complex set of relationships. In addition to the existing relationships between USPG, the Church of England and the Anglican Communion, were those involving British and world-wide Methodist Churches. The Methodist network of relationships highlighted USPG's status as a voluntary Society of the Church of England. This was evident by comparing the status of the President of the Methodist Conference with the Archbishop of Canterbury, both of whom attended the inaugural service of the United College. While the former represented the governing body of the British Methodist Church, the latter participated in his capacity as President of USPG, rather than as the Primate of the English Anglican Church or on behalf of the General Synod of the Church of England. Further significant

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<sup>109</sup> Father Adrian Hastings from 1972 to 1974.

<sup>110</sup> Paper 4, paragraph 9.

<sup>111</sup> Students lists. In 1995 to 1996 there was a combined total of fifty USPG (30) and Methodist (20) students in the College. In 1992 to 1993 there were thirty-eight USPG students. This meant there were likely to be about a dozen less places available to students from the central admissions of the Selly Oak Colleges.

differences emerge by comparing the roles of USPG and the MCOD within their denominations. USPG related to the Church of England through the Partnership for World Mission, but the MCOD, and subsequently the World Church Team, reported directly to the Methodist Conference.<sup>112</sup> The MCOD, as an integral part of the Methodist denominational structures, was dependent on the Methodist Church's support for its work in the United College. USPG, as a voluntary society, was dependent on its governing body for the support of work in a United College, and did not rely to the same extent on the denominational support of the Church of England.

Methodist Church structures offered a greater opportunity for a United College to become integrated into the British Methodist Church than was possible for USPG within the Anglican Communion. After September 1996, the restructured national administration presented the opportunity for greater co-operation between the Methodist work in the United College and British Churches. The Methodist World Church Team could conduct church-to-church discussions with other Methodist Churches across the world on behalf of the British Methodist Church. In contrast, USPG continued to rely on the Partnership for World Mission to provide a bridge between the General Synod of the Church of England and the voluntary missionary societies. In 1991 the status of the Partnership for World Mission was strengthened by the decision of General Synod to incorporate its work into its Board of Mission. This enabled the Partnership for World Mission to assume greater responsibility for relating to churches in the Anglican Communion on behalf of the Church of England.<sup>113</sup> It also provided USPG with an office in the Church of England which might provide an 'official' Church of England voice for churches in the South.

The Society's continuing search for appropriate forms of consultation within the Anglican Communion was an indication of the Society's willingness to listen and engage with Churches in the South. However, a reorganisation of the Council membership in 1996 failed to provide representation for Anglicans from the South within the government of the Society.<sup>114</sup> Therefore, for churches in the South, there was a strong possibility that USPG would continue to be perceived as an agency of the Church of England even though, as a voluntary society, its ties to the Church of England were not exclusive. The development of regional consultations pointed to a willingness of the Society to take a more independent role outside the formal structures of the Church of England. However, there continued to be a lack of clarity as to the Society's identity within the Anglican Communion: was it an agency of the Church of England, or

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<sup>112</sup> *A Growing Partnership* (1994), page 4. Partnership in World Mission was incorporated into the structures of the Church of England General Synod within its Board of Mission in 1991.

<sup>113</sup> *A Growing Partnership* (1994), page 50.

<sup>114</sup> PH: *Strategic and Financial Planning Proposals for Council* (15-17.6.92.), Appendix 1, page 1 [AF 96.150 Box 2 Council 1991-1993]. This policy document of 1992 did not clarify the Society's relationship with the Church of England.

an independent agency with its own voice and agenda? Without a clear answer to this question, it was apparent that the Society would continue to attempt to fulfil a variety of potentially conflicting roles. These roles included the following: providing a channel for the Church of England to transfer resources to churches in the South; giving opportunity for the Church of England to convey its policy to churches in the South; acting as a prophetic voice for churches in the South to speak to British churches, functioning as a bridge between the Anglican Communion and the Church of England, and promoting mutual relationships between churches based on Partnership principles. Amongst these roles, the transfer of resources in a one-way direction from churches in Britain contrasted strongly with those roles which promoted mutuality in relationships.

The 'ecumenical partnership' in the United College thus co-existed with a tension arising from different relationships enjoyed by USPG and the World Church Team with their respective churches. As an integral part of the British Methodist Church, the World Church Team's commitment to a United College depended on the continuing support of the Methodist Conference. USPG, on the other hand, was dependent on its Council, rather than the Church of England, for continued support of a United College.<sup>115</sup> Ownership of the property remained in the hands of USPG, except for the proposed new staff housing. The failure of a United College therefore would leave the Methodist Church without a training college in Selly Oak. These new structures, however, did not provide opportunity for representatives of churches in the South to shape and inform the long-term policies of a United College of the Ascension.

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<sup>115</sup> It should be noted that in November 1996 the authority structure of USPG changed after the inauguration of an elected body of Governors to manage the Society on behalf of Council. This change was necessitated by the demands of the Charities Commission of England and Wales who were of the opinion that the Trustees of the Society should consist of a small group of committed members rather than the large number of its Council members.



## 7.6. Partnership in Mission.

USPG's decision to share responsibility for a United College with the Methodists was based on the "positive experience" of the informal arrangement with the MCOB in 1993. The evidence points to the central influence and expression of Partnership principles during the period of this 'informal arrangement'. Included amongst the examples of 'learning through interaction' and 'international encounter' were the following:

- the promotion of interaction between British Christians and the College community through the Encounter and Exchange programmes;
- the diversification of the Chapel services through the sharing of liturgy between Anglican and Methodist traditions;
- the continued commitment to include at least one person from the South as a College tutor;
- the inauguration of an annual fellowship for a tutor from the South to join the College;
- the presence of a Methodist Vice Principal from the Caribbean and a second Methodist tutor from Australia, furthering the geographical diversity of tutorial staff;<sup>116</sup>
- greater interaction between various Anglican traditions in the Centre for Anglican Communion Studies, and the new opportunities afforded to Anglican students to engage with different perspectives on mission across the Anglican Communion in the Centre.<sup>117</sup>
- the growth of opportunities outside Selly Oak for students to engage in parish placements and to accompany staff on speaking engagements and conferences with the purpose of encouraging interaction between the 'world church' and British Christians.
- and the initiation in 1992 by USPG of an 'International Visitors Programme' to enable small teams of visitors from the South to engage with British and Irish Churches in promoting mission in the UK context.<sup>118</sup> The College of the Ascension became the temporary home for participants on the programme.

The commitment of the Methodist Church to the support of these developments was intrinsic to the agreement to form a United College. This indicated that a United College would be equally committed to 'international encounter' as the College of the Ascension had been between 1993 and 1996. The move from an informal arrangement to a formal joint venture was an important step in the growing relationship between

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<sup>116</sup> There was also a commitment to the appointment of at least one female tutor to the College staff.

<sup>117</sup> The Church Missionary Society changed its name to the Church Mission Society in 1995.

<sup>118</sup> O'Connor (2000), pages 208-209. These events were co-ordinated through USPG Fieldworkers (formerly Area Secretaries) within the Training in World Mission Team.

USPG and the Methodist Church. However, this “venture of faith” was part of a process rather than the achievement of a goal. Consequently, October 1996 marked a transition from an informal to a formal relationship between USPG and the Methodist Church. Essential continuity was ensured by the adoption of a draft constitution for the United College based on the administration developed during the ‘informal arrangement’.

The chapter has outlined several factors which indicate limitations in the influence of Partnership in Mission in the decision to form a United College. There was an absence of formal consultation by both the USPG and the MCOB with churches in the South to ascertain the level of support for a United College. For USPG, with its strong Anglican traditions, the sharing of the resources of the College of the Ascension with another denomination was an important step on the pathway to ecumenical partnership. To embark on this ecumenical venture without the formal consent of churches within the Anglican Communion, who had vested interests in the College programmes, was contrary to the approach taken by the Society in relation to the College Development project. In 1989 the Society consulted with Anglican Primates by correspondence and asked for their support in the appeal for its funding in 1990. The neglect on the part of USPG to engage in formal consultation regarding a United College with churches in the South, indicates that the Society acted on the assumption that these churches would continue to apply for bursaries to a United College.

The consistent and cumulative pressures on students pursuing academic courses afforded them less time to participate fully in USPG’s strategy of ‘international encounter’. Furthermore, the Short Term Experience Exchange Programmes (STEP) based within the College of the Ascension provided courses outside the term periods. This arrangement limited the possibility of interaction between the term-time residents and STEP participants and further highlighted the time constraints for the organisation of additional opportunities for ‘international encounter’ in the College community. Finally, there was a gap between the stated intention of resource sharing by the Methodists and USPG within a United College and the reality that USPG were the prime owners of property; thus USPG were the dominant institution in the ‘ecumenical partnership’. These factors reflect decision making processes which assumed that the choice of action could be taken without the full involvement of all concerned parties.

## Conclusion.

This chapter has examined the influence of Partnership in Mission principles in USPG's 1996 decision to inaugurate a United College of the Ascension and to share responsibility for the College with the British Methodist Church. Fundamental to the understanding of Partnership in Mission is that mission is the work of God in the world (*Missio Dei*) in which all churches share as equals. By this criterion, the decision of USPG and the Methodist Church to share their resources for mission training was evidence of the commitment of both bodies to realising the ecumenical dimension of Partnership in Mission. Their joint initiative was therefore appropriately styled as a 'Local Ecumenical Project'.

Moreover, the chapter has shown that this local ecumenical initiative in Partnership in Mission was understood by both agencies as a dynamic process in which they were committed to continuing their work together, rather than a static goal that could be achieved through a single decision, or completed in one 'solemn agreement'. The chapter has shown that the 1996 decision to inaugurate the 'formal joint venture' was an important stage in a longer process that had begun in 1993, informally, as a result of the closure of Kingsmead College.

Two practical factors influenced the decision to proceed with the arrangement: the need for the Methodists to find an alternative place for their missionary training, and the continuing requirement of the College of the Ascension to fill its residential space and increase its income. However, the commitment of those involved to an ecumenical vision enabled the process to move beyond pragmatic responses to the fulfilment of broader goals aimed at breaking down denominational divisions amongst Christians, in this case between Methodists and Anglicans. In the course of this chapter, attention has been given to the dissimilarities between the two partners, in respect of their institutional identities, their respective practice of Partnership in Mission, and their approaches to missionary training. The joint decision to become partners in a United College is the more significant because of these dissimilarities, and underscores the fact that the venture was a process that required courage on the part of both USPG and the Methodist Church.

The most significant dissimilarity between the two partners lay in their respective ecclesial identities. Whilst USPG remained a voluntary society of the Church of England, in a certain sense delegated with a responsibility for mission on behalf of the Church, the MCOD was, by contrast, an integral part of the British Methodist Church with collective responsibility for mission. In discussing this difference, the chapter has demonstrated how these differences determined the way each body approached the decision to inaugurate a United College. The MCOD were dependent on the support of

the national Methodist Church, while USPG only had to convince its own policy-making Council, not the General Synod of the Church of England. By consenting to the formal joint venture both governing bodies were implicitly endorsing the ecumenical principle of Partnership that understood that churches shared together as equal partners in *Missio Dei*. For the Methodists this meant their national Church affirmed this Partnership principle. Whereas, for the Anglicans, it was a decision of the USPG Council and symbolised by the presence of the Archbishop of Canterbury in his capacity as President of the Society and not as Primate of the Church of England. Anglican participation in a United College therefore did not imply that the General Synod of the Church of England was committing itself to the ecumenical principle of Partnership in this Anglican/Methodist venture.

On the evidence reviewed in this chapter, it can be argued that the 'formal joint venture' was facilitated by the fact that both USPG and the Methodist Church were participants in the Selly Oak School of Mission and World Christianity which was established in October 1995. For example, the School of Mission's provision of postgraduate academic qualifications increased the ability of USPG and the Methodist Church to respond to requests from churches in the South for academically certificated courses in the study of mission and world Christianity. However, the decision of USPG and the Methodist Church to share joint responsibility for a missionary training college contrasts with the trend in Selly Oak for the missionary training colleges to maintain their independent status and proceed towards greater ecumenical unity based on limited co-operation. It is relevant to remember that the Conference of British Missionary Societies envisaged the creation of a single ecumenical college for the training of missionaries in the years following the Edinburgh 1910 World Missionary Conference. This also was the vision of George Cadbury, the original architect and benefactor of the development of the Selly Oak Colleges. It may be concluded, therefore, that the USPG/Methodist decision for a 'formal joint venture' represented both a discontinuity with the tradition of limited co-operation between missionary training colleges in Selly Oak, and a continuity with the founding vision of George Cadbury. The failure of the British missionary societies to develop a single ecumenical missionary college questions the degree to which they were actively applying Partnership in Mission principles to mission education. The USPG/Methodist 'formal joint venture' emphasises the failure of co-operation between British missionary societies. It can be argued therefore that the decision for a United College affirmed the ecumenical principle of Partnership in Mission between the two partner bodies, but in terms of the Selly Oak Colleges, without the participation of St. Andrew's and Crowther Hall, it represented only a partial implementation of this Partnership principle.

The success of the relationship between the MCOB and USPG was dependent on the Methodist Church embracing USPG's policy of developing 'international encounter'

between the College community and British churches. Their positive response enabled the United College to extend its 'Encounter and Exchange' programmes to include British Methodist Christians as participants alongside those from Anglican churches. However, in contrast, the Centre for Anglican Communion Studies was not opened up to include Methodist perspectives. This indicated the variable extent to which the principle of ecumenical co-operation was implemented.

The competing time demand on students between the requirement to complete academic assignments and the obligation to attend 'Encounter and Exchange' events was evidence of different principles directing the programmes. The Bursaries Programme was based on USPG's negotiations with Anglican provinces and the ACC emphasis of church-to-church relationships as a means of applying Partnership in Mission. In contrast, as was noted in the conclusion of chapter six, international encounter between members of the College community and British Christians was dependent on the local networks developed by the College/USPG in Britain. Whilst students were under obligation to their home churches to complete their education, the requirement to engage in the 'Encounter and Exchange' programme was voluntary. The tension could be resolved by bringing the 'Encounter and Exchange' programmes into the church-to-church relationships in one of two ways. Firstly, an endorsement by the Church of England of these programmes with a formal request at church-to-church level to Anglican provinces for their assistance. Secondly, to follow the suggestion placed to the Society by the Church of the Province of Southern Africa during a regional consultation held in May 1996: "that bursars stay on for three or four months after their course in order to share their experience with the church in Britain and that this be part of their accredited course".<sup>119</sup> The successful fulfilment of either option would place the engagement of Anglican students from the South with British churches into the context of church-to-church relationships.

Finally, in relation to one of the recurrent issues in this thesis, this chapter has noted that the extensive consultations between USPG and the Methodist Church during their three-year informal agreement from which the 'formal joint venture' emerged, did not at any point include churches in the South in the formal process of discussion and planning. This chapter has observed that the Methodist Church was as deeply involved in engaging with churches in the South as was USPG. Both had programmes that brought Christians from the South to Britain for education or work experience. However, despite this strong influence of an ecumenical dimension of Partnership, the 'solemn agreement' was formulated without the direct involvement of Methodist or Anglican churches in the South who would be using the programmes provided through the United

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<sup>119</sup> PH: *Report of the proceedings of the consultation between the Church of the Province of Southern Africa and USPG* (13-17.5.96.) [TWMT].



College. Therefore, the decision to inaugurate a United College, although strongly influenced by ecumenical principles of Partnership, was formulated primarily by British Churches on behalf of, rather than with, churches in the South.

**BACKGROUND PAPERS RELATING TO TEXT SEVEN: A UNITED COLLEGE OF THE  
ASCENSION, 1996.**

**July 1998: the Constitution for the United College is finalised.**

**Opening Service of the United College of the Ascension, 1 October 1996.**

**TEXT SEVEN:** Minutes of USPG Council, **24-26 June 1996.**

Item 16. College of the Ascension:

a) Considered a paper presented by the Principal of the College of the Ascension, attached to which was the proposed Constitution of the United College and the Terms of Reference of the Council of Management...

c) Resolved, *nem con*, **“to enter into a solemn agreement to take shared responsibility for the College to be known as the United College of the Ascension, and to authorise the President, the Secretary, the Principal and the Chair of the Council of Management to sign the Declaration of Intent in due course.”**

...e) Wholeheartedly renewed the welcome given at the previous residential Council for proposals of working together in a united college.

Four papers presented to USPG Council, June 1996, referred to in a) above:

**[Paper 1]:** College of the Ascension and MCOd, **24 April 1996.**

This paper was initially presented to USPG Executive on 9 May 1996. It was prepared by USPG's Financial Secretary and the College Principal with three attachments:

**[Paper 2]: Appendix I:** Report to Methodist Conference and USPG Executive Committee, **19 March 1996.** *Prepared by the General Secretaries of USPG and the MCOd.*

**[Paper 3]: Appendix II:** The United College of the Ascension, Council of Management: terms of reference.

**[Paper 4]: Appendix III:** The United College of the Ascension: Constitution and Declaration of Intent.

**[Paper 5]:** MCOd and USPG: Developing the Relationship, **25 August 1995.**

*This paper outlined the difference between a 'Limited Joint Venture' and a 'Separate Legal Entity'.*

**[Paper 6]:** Proposals for a USPG/MCOd Partnership based at Ascension, **May 1995.**

*A paper prepared by the College Principal and former Kingsmead Principal. The acceptance of this by USPG Executive in May 1995, marked the beginning of formulating a formal agreement.*

**Methodist students join the College of the Ascension community, September 1993.**

**Closure of Kingsmead Methodist College, July 1993.**

**Formal Opening Ceremony of College building project, 7 November 1991.**

**April 1990 - Summer 1991, the College of the Ascension is refurbished and the buildings extended.**

Table 7. Background papers relating to TEXT SEVEN: a United College of the Ascension, 1996.<sup>120</sup>

<sup>120</sup> TEXT SEVEN and Papers 1 - 4: PH: 'Council' (24-26 June 1996) [PCC].  
Paper 5: UCA: *MJH to PP & AW* (25.08.95) [PO]; and Paper 6: UCA: [PO].

## Conclusion.

This thesis has offered an inquiry into the recent history of the United Society for the Propagation of the Gospel (1965-1996) in relation to its mission training college in Selly Oak, the College of the Ascension, now the United College of the Ascension, from the perspective of Partnership in Mission. An examination of the concept of Partnership in Mission showed that its origins lay in two perspectives: in mid-twentieth century ecumenical thinking about the equality of relationship between the so-called 'older' churches of the West and the so-called 'newer' churches of the Southern and Eastern hemispheres; and in the consequent re-thinking of the nature of Christian mission as *Missio Dei*: God's saving action in the world in which the church is called to participate. Partnership in Mission therefore occurs between churches and individuals who share in God's mission as equals, each bringing particular gifts and resources to the common task of participating in mission, from which all partners can benefit. To facilitate Partnership relationships, churches need to develop missionary structures that enable the multi-directional movement of resources between Christians sharing in God's 'Mission in Six Continents'.

This thesis has therefore been concerned with the degree to which USPG, as a voluntary missionary agency of the Church of England, was influenced by this understanding of inter-church partnership in the Mission of God. Rather than attempting to address this concern by writing a continuous or comprehensive history of the College of the Ascension, as USPG's mission training institution, the research has examined a series of distinct and separate events in the form of policy decisions. The seven texts chosen as the basis of research were selected following a full reading of the USPG archives and interviews with former members of College staff. Two events marked the beginning and end of the period in the College's history when it was truly USPG's College of the Ascension. Firstly, in 1965 when the Society re-opened the College for the co-educational preparation of its missionaries with an explicit commitment to a flexible approach to missionary training, and secondly, in 1996 when the United College of the Ascension was inaugurated as a 'formal joint venture' between USPG and the Methodist Church in their provision of training for mission. Each of the distinct events or policy decisions represent, in the judgement of this researcher, moments in the College's history that potentially marked discontinuity or a break from pre-existing policies. Each policy statement has been examined on the basis of a key committee minute that articulated the policy decision, referred to as TEXTS 1-7. In addition, a series of background papers, outlined in a table at the end of the chapter, served to illuminate the process taken to reach each policy statement. The TEXTS and the background papers were also examined in relation to other relevant policy statements, in particular those of USPG, the 1963 Anglican Congress, the Anglican Consultative

This method of historical writing has been preferred over a continuous narrative history in order to develop an incisive analysis of processes of change within the historical subject, in this case USPG's mission training College of the Ascension. To this end the research applied the insights of Michel Foucault's understanding of the relationship of knowledge and power. On the premise that there is a link between the theological understandings of mission that informed the Society's decisions, and the administrative structures and programmes that the Society adopted, the thesis has examined what Foucault calls 'the action of power' in the Society's decision-making processes. The seven key policy statements were considered in relation to a "*conceptual terrain* in which knowledge is formed and produced".<sup>1</sup> Using Foucault's methods of analysis as a "tool box", his notions of rarefaction and discontinuity have been applied to identify the mechanisms and procedures by which power operated in the 'conceptual terrain' of the USPG and the College of the Ascension.<sup>2</sup> The 'special place' occupied by the words in the TEXTS relating to each key decision were analysed on the basis that they had been formed through a process of rarefaction. The policy resolutions were also examined to determine the extent to which they were discontinuous or continuous with previous policy statements, particularly in relation to the concept of Partnership in Mission.

The aim of the thesis has been to test the extent to which the (United) College of the Ascension, subject to the policy statements of USPG, may be said to represent a "model of partnership in mission" during this period, particularly in terms of the application of Partnership in Mission in the context of mission education.<sup>3</sup>

The research has shown that the conceptual terrain of USPG and the College of the Ascension was contested primarily by two concepts of mission. The first, based on the notion of **sending** resources of finance and personnel in one direction from the West to the South, was perpetuated in the administrative division of the 'Home' and 'Overseas' departments of both the 'Society for the Propagation of the Gospel in foreign parts' and the Universities' Mission to Central Africa prior to 1965. This division reveals a basic difference of approach between the Society's work at 'Home' and its programmes aimed to resource Anglican churches 'Overseas'. This was reflected in the way in which the role of the College of the Ascension was conceptualised and structured. USPG missionary candidates were prepared for work *in* the South, and training was

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<sup>1</sup> Young (1981), page 48. Italics mine. See the Introduction: Power.

<sup>2</sup> Mills (1993), page 8. See the Introduction: Power.

<sup>3</sup> Diane Clutterbuck in Wingate (1998), page 192. See the Introduction: USPG's College of the Ascension, analysis of policy statements.

offered to USPG bursary holders *from* the South. In both cases the presumed beneficiary being Anglican churches in the South through a uni-directional transfer of resources for mission. Although the terms 'Home' and 'Overseas' were removed in 1979, a basic division remained between the Society's approach to its work in the UK and its programmes in the South. This difference originated and remained in continuity with the sending concept of mission.

The sending of missionaries from the Church of England to support the work of Anglican churches in the South continued a practice dating from the foundation of the 'Society for the Propagation of the Gospel in foreign parts' in 1701. The movement of missionaries was closely associated with the development of the Anglican Communion and the role of the Church of England as a 'Mother Church' to the growing number of Anglican dioceses and provinces of the Anglican Communion.<sup>4</sup> Missionaries were sent to nurture the growth and oversee the welfare of 'newer' Anglican churches. It can be conjectured that the Society's provision of training grants was also rooted in a maternal concern to provide for the development of 'younger' dioceses and provinces. Thus the work of preparing missionaries and training bursary holders throughout our period of study must be deemed as the continuation of a traditional understanding of mission as transferring resources from the West to the South.

The second approach to mission competing on the 'conceptual terrain' of USPG and the College during this period of study reflected the emerging ecumenical consensus about Partnership in Mission, the *Missio Dei*, and the call for mutual **sharing** between churches and individuals participating in God's 'Mission in Six Continents'. The research has evidenced significant elements of discontinuity in the work of USPG through the introduction of new programmes and initiatives that reflected the concept of mission as sharing. The opening of the College of the Ascension to Anglicans from any part of the Anglican Communion (see chapter two) represented a discontinuity with the previous policy of training USPG missionary candidates. The decision in 1979 to inaugurate a College Advisory Group (see chapter four), and to place it within the remit of the Council's General Committee, represented a discontinuity with the previous configuration of structures that subordinated the College within the remit of the Society's Appointment and Training Committee which was responsible for the sending of personnel from the UK to the South. The significance of this organisational change was that the College's increasingly important resource of its international and multi-cultural community was represented at the administrative centre of the USPG. This paved the way for the later engagement of the College in the Society's programmes aimed at creating 'international encounter' between the College residential community

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<sup>4</sup> Campbell McLeod (1946), page 332.



and British Christians (see chapter six). The decision to merge the College with the British Methodist Church in 1996 (see chapter seven) represented the ecumenical dimension of sharing resources in mission, and marked a discontinuity with the College's former identity as an exclusively Anglican educational institution.

To relate the detailed findings of each chapter to the broader themes of the role of USPG as a missionary society and of the College of the Ascension as a place of missionary training, the research explored three main arguments. The first was that Partnership in Mission, calling for the mutual sharing of resources among churches participating in God's Mission, was effective to the degree in which western churches and/or missionary societies involved churches in the South as equal and effective partners in decision-making processes. On the evidence that has been examined, the USPG's Mission Programmes Budget Group (MPBG), inaugurated in 1981, and the consultation with the Church of the Province of Southern Africa (CPSA) which led to the creation of the Bursaries Programme in 1982, can be cited as examples of consultation with churches in the South as equal and effective partners.

The composition of the MPBG held three characteristics in common with that of the ACC and the CWME: a broad inclusive international representation; the participation of representatives from the South in equal or majority membership with those from the West; and the sharing of overall responsibility for the group between the West and the South. The theological premise that their resources belonged to the world church, rather than to the Society, also implied that those engaged in consultation had a responsibility to represent the needs and aspirations of their churches at a grass-root level. The request from the CSPA for assistance in training its priests away from the oppressive conditions of Apartheid was seminal in the decision to develop a formal Bursaries Programme (see chapter five). The subsequent negotiations between the CPSA and the Society resulted in extending the offer of bursaries to include experience-based placements, in addition to traditionally academic forms of education and training. These are two clear cases of the Society's policy-making processes being directly influenced by the inclusion of the representatives of Anglican churches in South in the decision-making.

However, compared with the range of other important decisions taken over the period which the research covers, these examples must be considered as exceptions to the general trend which was largely one of the USPG consulting with church leaders in the South after it had come to a policy decision. In this respect the purpose of consultation was to inform and to implement, rather than to include Southern churches in the envisioning stage of decision-making. This was especially evident in the international consultations of 1989 and 1990 when the Society discussed its ongoing strategy at the

end of a four-year period of review that culminated in 'The Way Ahead' report of November 1988. Such an approach to consultation stood in stark contrast with that adopted by the Commission on World Mission and Evangelism prior to its Consultation on the Preparation of Missionaries in 1963: in this case twelve months of inquiry were devoted to canvassing the views of member churches before the beginning of the formal Consultation.

On the basis of this evidence, therefore, the argument is confirmed, and it must be concluded that substantive consultation with churches in the South in the formal policy-making processes of USPG was exceptional. Effective consultation would have enabled voices from the periphery of church mission structures to be heard at the outset of policy formation, rather than at the conclusion or final stages of review. The exceptions that have been examined produced qualitatively superior results, and in 'proving the rule' that USPG did not normally consult with partner churches before taking major policy decisions, it is fair to comment that other policy decisions may have been qualitatively better had partner churches been consulted in the early stages of policy review. The evidence of this thesis supports the conclusion that the consultative principle of Partnership in Mission was only partially implemented in this period of the USPG's history.

The second argument that has been examined in this thesis is that USPG, as a missionary society originally created for the purpose of sending missionaries in a uni-directional movement from the West to the South, though willing to reorganise itself in light of Partnership in Mission, was only able to do so by creating new structures and programmes, rather than transforming the old ones. The argument addresses the nature of institutional change or transformation, and questions whether transformation can be achieved through reform of existing institutional structures, or whether the creation of new structures is required. The evidence of this thesis suggests that, despite its will to reform programmes which supported the *sending* concept of mission, USPG's administrative organisation continued to embody a one-way shape of mission. In the College of the Ascension this included the preparation of missionaries and the Bursaries Programme. Although the Society adopted a policy of 'international encounter' and 'learning through interaction' (see chapter six), these College programmes remained focused on the sending of personnel to the South, and the training of Southern bursars for mission roles in their countries of origin. The Partnership in Mission principle that Christians from churches in the South had resources to share with other churches, in both the West and the South, remained secondary to the priority of sending.

The *sharing* concept of mission was only instated as central where new programmes were created, the noteworthy examples being the Experience Exchange Programme and

Root Groups of the late 1970s (see chapter four); and the programmes designed to provide 'international encounter' between British Christians and the College community in the Encounter and Exchange programmes in the 1990s (see chapter six). The evidence examined therefore confirms the argument, and leads to the conclusion that institutional change in the USPG, from a 'sending' to a 'sharing' concept of mission, has only been partially achieved, and principally through the creation of new structures and programmes that contest the 'conceptual terrain' of its policy-making arena.

The third argument was based on the premise that, as a voluntary society of the Church of England, USPG's ability to implement Partnership principles in its programmes was dependent on the co-operation and participation of the Church of England's General Synod. One of the purposes of the thesis has therefore been to test the degree to which USPG was either facilitated or constrained in its engagement with Partnership in Mission principles by the Church of England's own policy toward them. In this regard, it is important to recognise that the application of Partnership principles, as actively pursued by the Anglican Consultative Council in the PIM consultation process, involved partnership between member churches of the Anglican Communion, rather than between missionary societies. In theory, the wholehearted participation of the Church of England in the PIM process would have enabled USPG to engage fully in Partnership in its capacity as a voluntary agency of the Church of England. The evidence has shown, however, that the Church of England failed to develop an English provincial mission plan comparable to the mission plans that other provinces produced in the PIM consultation process (see chapter five). This leads to the conclusion that the Church of England's meagre response to the PIM process proved a liability for the USPG. Whereas an English provincial plan would have provided the basis for the Society to facilitate the mutual sharing of resources between the Church of England and Anglican Provinces, the Church of England's ineffective involvement in the PIM process constrained the Society from fully applying Partnership in Mission in its role as a voluntary Church of England agency.

The evidence examined in this thesis does not, however, wholly confirm this third argument. While it is true that PIM consultation processes operated on an ecclesial level as partnership between churches, and that this placed a constraint on USPG as a voluntary missionary society, the evidence of this research shows that the Society was able to apply Partnership principles by maximising its activity in areas where it was less dependent on the Church of England. This is evident, firstly, in the Society's development of a pan-Anglican role as a mission agency of the Anglican Communion, illustrated in its 1969 decision to open its training resources to students from any part of the Anglican Communion following the closure of St Augustine's College in Canterbury (see chapter two). The development of the Selly Oak Centre for Anglican

Communion Studies after 1992 was a further significant advance in this regard (see chapter seven). Secondly, within its core aim of 'international encounter', the Society developed an educational role for the College within the broad context of Britain and Ireland, but more especially within the dioceses and parishes of the Church of England. Chapters six and seven have shown how the Society succeeded in developing its 'Encounter and Exchange' programmes by creating networks of local relationships that enabled British Anglicans to meet with Christians from other parts of the world-wide church. It can be concluded, therefore, that USPG was more actively committed to Partnership in Mission than was the Church of England as a whole, and that while its ability to apply these principles was partly constrained by the lack of an English provincial mission plan, the Society succeeded in applying Partnership principles in areas that did not depend on the active participation of the Church of England's General Synod.

The evidence of the research has indicated that the influence of the concept of Partnership in Mission has ebbed and flowed throughout the period studied in this research. Generally speaking, Partnership in Mission was more evident in the practice of the College of the Ascension in the 1990s than it was in the 1960s. The formation of a United College in 1996 demonstrates the varying influence of Partnership principles. On one hand there was little evidence, in the archives at least, to suggest that either USPG or the British Methodist Church actively responded to the Partnership principle of consultation with those receiving the training resources offered in the College of the Ascension. In contrast, on the other hand, by seeking close co-operation with the Methodist Church, USPG applied the principle of ecumenical partnership to a greater extent than in previous decisions examined in this research.

There remain some questions that have emerged from the research process which the thesis has not attempted to address. Most especially, the thesis did not fully explore the link between colonialism and the sending concept of mission. To this end, more research is required to understand, in greater depth, the theological and historical roots of mission as sending, especially in relation to the theology of the modern missionary movement and the philosophical assumptions that legitimised European colonialism.<sup>5</sup> In this regard a number of significant questions can be asked, for example, to what extent did the sending concept shape Anglican church structures in former British colonies or mirror the colonial administrations initiated by the British Government? An exploration of these and similar questions would help to determine whether the sending approach to mission was in continuity or discontinuity with British colonialism after the Second World War.

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<sup>5</sup> For discussion of the relationship between colonialism and the missionary movement see, for example, Bosch (1991), Neil (1966), Stanley (1990) (2001) and Walls (1996).



At a local church level, further research is required to analyse if Anglican diocesan and congregational structures were congruent with Partnership principles. It was recognised that provincial mission plans, formulated through the Partners in Mission consultations process, were frequently determined by a small group of key people without necessarily involving the local church (see chapter seven).<sup>6</sup> However, the thesis did not explore the extent to which the local church structures of the Anglican Communion supported or hindered congregational participation in the formulation of provincial mission plans. Nevertheless, the Partnership principles outlined in this thesis can provide a basis for analysing local church structures. Examples of research questions that can be developed from Partnership principles might include the following:

- In light of the *Missio Dei*, Partnership in Mission represents a shift away from a church-centred mission to a mission-centred church:

To what extent do local church structures reflect the understanding that the church's role is to discern and participate in *Missio Dei* or is mission peripheral to the development of church organisations, buildings and membership?

Are fellow-Christians from other denominations equal partners in *Missio Dei* or competitors in the market-place of church growth?

- In light of the principle that the primary responsibility for mission belongs to the church in each place, missionaries should work alongside fellow-Christians, seek to understand the context of the church to which they are sent, and facilitate the local church to engage in *Missio Dei*:

To what extent are ordained clergy fulfilling this missionary role when they are sent to work in a new locality?

Do diocesan structures encourage local congregations to be responsible for its own mission, or is mission policy determined primarily by the ordained clergy under the Bishop?

Do lay representatives from congregations participate in the formation of diocesan policy?

- The principle that the church's resources belong to the whole church leads to corporate decision-making involving both 'givers' and 'receivers' in the allocation of resources for mission:

To what extent do congregations share decisions, resources and mission concerns with Christians elsewhere?

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<sup>6</sup> See section 7.4.5.



Are all congregations within a diocese engaged in reciprocal sharing of resources with other Christians locally, nationally and internationally, or is there a divide between congregations who give and congregations who receive?

It is anticipated that by examining these questions a theology of the local church (ecclesiology) can emerge, that is also congruent with the concept of Partnership in Mission.<sup>7</sup>

A third area that requires further research is the need to identify educational philosophies that would be congruent with Partnership in Mission and the shared concept of mission. The degree to which the churches in the South have been involved in the formation of the curriculum of the Selly Oak mission programmes was only explored in a limited way, and it was not possible to examine the extent to which existing educational philosophies perpetuated the dominance of Western thought and the dependency of Southern Christians on Western rather than contextual missiologies.

Fourthly, the focus on an analysis of the 'action of power' tended to displace an examination of the contributions of individuals from the centre of the research. In contrast, the adoption of more traditional approaches to understanding power quantitatively would have required the research to explore more fully the role played by key individuals who used the power and authority of their position to elicit change within USPG. Examples of this approach to power might include: the personal involvement and engagement of the USPG Secretary in the formation of the ACC's Partners in Mission consultations during the 1970s, or the vision of the Principal of the College of the Ascension in the 1980s in advocating that Christians from the South should more actively participate in the mission education of the Selly Oak Colleges.

A final area in which the research could be further developed is the relationship between mission and development.<sup>8</sup> This thesis has noted the increased contribution and participation of British Christians, especially in the late 1960s, to agencies committed to world development, such as Christian Aid and Oxfam. This suggests a possible correlation between the interest in development and the decline of recruits and resources for traditional missionary service. An interesting question arises around the impact of development issues on the understanding of mission within the missionary societies themselves. To respond to this question it would be necessary to review the relationship between mission education and development studies. It would also require an examination of how development agencies relate to their partners in the South: were

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<sup>7</sup> In this regard, see Robert Warren (1995).

<sup>8</sup> For a recent discussion of this issue, see Mark Oxbrow in Reed (2001), chapter 14.

these relationships of a similar kind, with similar dynamics, to those that existed between churches and missionary societies in the West and their partners in mission in the South? In what way might development agencies offer new models of reciprocity from which missionary agencies could learn?

While there remain questions for further research, it cannot be claimed that the thesis has been able comprehensively to examine the influence of Partnership principles in mission education at the College of the Ascension. However, this thesis has extensively examined the processes of change within the United Society for the Propagation of the Gospel and its missionary training College of the Ascension between 1965 and 1996, especially in relation to the challenge of applying the new understanding of Partnership among churches in shared participation in the Mission of God (*Missio Dei*). The research has concentrated on analysing processes of change and discontinuity, rather than approaching the period of research as a unity in which Partnership principles were progressively applied throughout the period. Michel Foucault's approach to the analysis of power has been helpful in this regard: to concentrate on the 'actions of power' rather than apply a general quantitative theory of power.

An example of the latter is the work of Andrew Kirk, the Selly Oak missiologist. In his recent book, *What is Mission?*, by applying a quantitative theory of power, he argues that "truly mutual relationships cannot exist between two parties who possess unequal power".<sup>9</sup> On this basis, Partnership in Mission remains an unachievable goal while the economic disparities that divide churches in the West from churches in the South remain unresolved. Clearly such an argument is of great moral force, and sharpens the research question mentioned above about the relationship between mission and development; both need to be radically re-thought in the post-colonial realities of today's contested globalisation. Without dismissing Kirk's conclusion, the present research confirms a different thesis. Having examined the action of power on the conceptual terrain of USPG and the (United) College of the Ascension, this thesis has demonstrated that relationships of effective mutuality do not depend on partners possessing equal portions of the world's physical resources, especially when partner relationships are re-centred on the *Missio Dei*, and 'sharing' displaces 'sending' as the motif of the churches' participation in mission. By recognising that all Christians are equal participants in revealing God's redeeming and reconciling love to the world, the central understanding of mission shifts away from the financial burden of maintaining church structures, to the task of mutual discernment of the work of God in given localities, and the formation of strategies to support shared action in mission.

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<sup>9</sup> Kirk (1999), page 194. See the Introduction: Literature Overview.

The evidence examined in this thesis relating to USPG shows that the shift from a 'sending' to a 'sharing' organisation requires institutional and conceptual change. Over the thirty year period which this thesis encompasses, it is clear that institutional and conceptual 'actions of power' have been in tension with each other, and the College of the Ascension's 'conceptual terrain' has been a place of contest between 'sending' and 'sharing' approaches to mission. It is the conclusion of this research, therefore, that USPG has applied Partnership in Mission principles in its mission training College of the Ascension to the extent that it has re-organised itself by creating *new* programmes and administrative structures that reflected Partnership principles; to the degree that it developed programmes and structures based on mutuality that were not dependent on the active participation of Church of England's General Synod; and to the extent that it involved churches in the South as equal and effective partners.

## **Appendix One: USPG Secretaries and College tutorial staff.**

### **USPG Secretaries<sup>1</sup>**

Rt. Revd. Eric Trapp	1965 - 1970
Rt. Revd. Ian Shevill	1970 - 1973
Revd. James Robertson	1973 - 1983
Revd. Humphrey Taylor	1984 - 1991
Revd. Peter Price	1992 - 1997
Rt. Revd. Manuwar Rimalshah	1998 -

### **College of the Ascension: tutorial staff**

#### **Principals**

Miss Ada Warden	1923 - 1932
Miss Kathleen Tanqueray	1932 - 1946
Miss Laura Jackson	1946 - 1957
Miss Muriel Powell	1957 - 1964
Revd. Leonard Schiff	1965 - 1967
Revd. Frank Weston	1967 - 1976
Revd. John Davies	1976 - 1981
Revd. Daniel O'Connor	1982 - 1990
Revd. Andrew Wingate	1990 - 1998

#### **Wardens**

Revd. Edmund Robert Morgan	1923 - 1936
Revd. John Alexander Ramsbotham	1936 - 1941
Revd. Philip Norton Frushard Young	1945 - 1952
Revd. Richard Patteson Stacy Waddy	1952 - 1959
Revd. Bowden	1959 - 1964

#### **Tutorial Staff**

Miss Kathleen Alexander	1923 - 1931
Miss Agatha de Sausmarez	1931 - ?
Miss Betty Tosh	1935 - ?
Miss K. M. Tanqueray	1928 - 1932
Miss Susan Cokayne	1959 - ?
Revd. Frank Weston	1965 - 1967
Ms. Muriel Bentley (Jones)	1965 - 1967
Ms. Mary Munro	1967 - 1971

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<sup>1</sup> O'Connor (2000), page 123.

### **Tutorial Staff, continued.**

Revd. Anthony Salmon	1969 - 1975
Rt. Revd. John Sadiq	1970 - 1972
Ms. Ann Spence (Hastings)	1971 - 1979
Father Adrian Hastings	1972 - 1974
Revd. Victor Campbell	1974 - 1975
Revd. David Mole	1976 - 1986
Mr. Geoffrey Cleaver	1979 - 1990
Dr. R.S. Sugirtharajah	1986 - 1989
Ms. Judith Ware	1989 - 1993
Revd. Derek Hanscombe	1990 - 1996
Revd. Luke Pato	1990 - 1992
Revd. George Mulrain	1993 - 1997
Ms. Claire Collins	1993 - 1996
Revd. Amos Kasibante	1993 - 1995
Revd. Helen Richmond	1995 - 1999
Rt. Revd. Victor Premesagar	1995 - 1996
Mr. David Pain	1996 - 1998
Revd. Julie Lipp-Nathaniel	1996 - 2000
Revd. Wilson Sitshebo	1996 - 2001

### **Visiting Fellows.**

Dr. Janet Hodgson	1988 - 1989
Revd. S. Batumalai	1990
Bishop A. Harris	1991 - 1992
Dr. B.J. Prashantham	1992 - 1993
Revd. Harcourt Blackett	1993 - 1994
Revd. Livingstone Ngewu	1995
Sister Norma Thompson	1995 - 1996
Mr J. Aruldoss	1996 - 1997



## Appendix Two: Provinces of the Anglican Communion.<sup>1</sup>

Church of England: Provinces of Canterbury and York  
Episcopal Church of Scotland (1688) (Synod 1811)  
Episcopal Church in the United States of America (ECUSA) (1789)  
New Zealand (1857)  
Ireland (1867)  
Southern Africa (1870)  
Australia (first General Synod:1872)  
West Indies (1883)  
Japan: Nippon Sei Ko Kwai (first General Synod 1887)  
Canada (first General Synod 1893)

Wales (1920)  
China: Chung Hua Sheng Kung Hui (1930)  
India, Burma and Ceylon (1930)  
Church of South India (1947)\*

West Africa (1951)  
Central Africa (1955)  
East Africa (1960)  
Uganda, Rwanda, Burundi (1961)and (later) Boga Zaire  
Central America (1964)  
Brazil (1965)

Province of East Africa divides into two: Kenya and Tanzania (1970)  
Burma (Myanmar) (1970)  
Church of North India (1970)\*  
Church of Pakistan (1970)\*  
Indian Ocean (1973)  
South America (1974)  
Melanesia (1975)  
Jerusalem and the Middle East (1976)  
Sudan (1976)  
Papua New Guinea (1977)  
Nigeria, by dividing West Africa (1979)

Burundi, Rwanda and Zaire to divide from Uganda (1980)  
South America to be Southern Cone (1982)  
Philippines (1990)  
Bon-Zaire (1992), renamed Congo (1997)  
Mexico (1995)

\* United Churches

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<sup>1</sup> Coleman (1992); Howe (1985); Long (1988); and Neill (1958).

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Box 5	File 1	HV Taylor to English Dioceses, 90-91(Birmingham)
		Future strategy, response to Council, April 92
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	File 4	College Development, publicity
	File 5	College Development, programmes
AF 96.017		Bursaries Scholarships
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Box 2	File 1	College Working Party, supplementary
	File 2	College of the Ascension Working Party
	File 3	Appointment and Training
	File 4	Appointment and Training
	File 5	Administration/Advisory Group, white papers, 1980
	File 6	Administration and Advisory Group, 1978
	File 7	USPG Council, 81-83
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	File 9	USPG Council up to July 1978
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- AF 96.018 Box 2**
- File 11** USPG Council up to 78
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  - File 14** Selly Oak Colleges, Consultation, 77-78
  - File 15** Joint Staff Meeting of Missionary Colleges, 65-68
- Box 3**
- File 1** Frank Weston, Appointment and Training papers.
  - File 2** Frank Weston, Appointment and Training papers
  - File 3** Frank Weston, papers up to 1976
  - File 4** USPG Candidates Committee, 67-68
  - File 5** Bursaries Advisory Group pre 87
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  - File 7** Ministry of Education, recognition, 1958
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- File 1** College Advisory Group Minutes, 83-84
  - File 2** Common Room President, Governor's records
  - File 3** Africa Education Trust, Namibian students
  - File 4** Partners in Mission (PWM), 75-87
  - File 5** College of the Ascension, Public Relations, 65-83
- AF 96.023 Box 1** College, Programmes Consultation 81-83
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- File 1** Programmes Committee
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- AF 96.026 Box 3**
- File 1** Aims and Objectives Curriculum Committee, 76
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  - File 8** Council Staff Working Party, 77
  - File 9** USPG Staff Advisory Group
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- AF 96.034 Box 1** Programmes Committee, 1980-1983  
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- File 1** Michael Hardy, 74-78. Nothing new.
  - File 2** James Robertson, 75-81.
  - File 3** James Robertson, 74-83.
  - File 4** AAG Correspondence, 80-82.  
AAG Blue Papers, 1980-1983  
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		Blue 33a Structure and organisation working party
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		File 2 Development Studies
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		File 4 Social Studies Child Care
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		File 6 Selly Oak Colleges, Central House, 80-90
		File 7 William Paton, Dorothy Cadbury Fellows
		File 8 Memos to Central House Selly Oak, 78-80
		File 9 Short Courses for students
		File 10 Development Studies: 77-89;
		File 11 Child Care Students, 75-77
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		File 15 Kingsmead, 1980s



### 5.1.3. Accession Files (Continued):

AF 97.059	Box 1	File 16	St Andrew's, 74-90
		File 17	St Andrew's Hall, correspondence, 80s
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		File 19	Prospect Hall
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		File 21	Selly Oak Colleges Play Centre, 76-83
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		File 24	Multi-Faith Resource Unit
		File 25	Black and White Centre
		File 26	College governing body, finance.
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		File 2	Children's Play Area
		File 3	Domestic Advisory Sub-Group
		File 4	Minutes of Board of Governors
		File 5	Minutes of Board of Governors
		File 6	Minutes of Board of Governors
		File 7	College, domestic correspondence
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AF 97.083			Friends of the College, 96-97
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AF 97.112		File 1	Mission Personnel/College of Ascension, 90-96
		File 2	Mission Agencies Working Group, questionnaire report
		File 3	Mission to Listen, series of essays, ed. P Whetherell
AF 97.149			Council of Anglican Provinces of Africa
AF 98.005			Selly Oak, Department of Mission, 92-94.
AF 98.057		File 1	Bursars Lists, 81-88.
		File 2	Consultation: student scholarship programme, 84
		File 3	Bursars lists 83-84, spare copies.
		File 4	Bursars Programme 85
		File 5	Appointment and Training, 77-79
		File 6	Bursars Lists 84-86 General Correspondence, CPSA, 81-89
AF 98.062			Friends of United College, 1998
AF 98.065			A Walls, 74; Fraser's Shalom Project
AF 98.110		File 1	Report of Selly Oak Conference, July 1946
		File 2	Review of Committee & Administration Structures, 1967
AF 98.177	Box 1		Parish Experience Placement leaflets

### 5.1.3. Accession Files (Continued):

AF 98.184	Box 3	File 1	Courses, list of courses for 1991-92
		File 2	Course Programmes for 1991-92
		File 3	Friends of the College
		File 4	Derek Hanscombe
		File 5	Opening of new wing, 1991
		File 6	Mission Personnel Team and College of Ascension
AF 99.001	Box 4	File 1	CEFACS, 1995-1996
		File 2	Selly Oak Colleges, 89-98
AF 2000.036	Box 1	File 1	Selly Oak Council, 1993-1994
		File 2	Selly Oak Council, 1995-1996
	Box 2	File 1	Department of Mission, Executive Committee, 1990-1994
		File 2	Department of Mission, Executive Committee, 1994-1995
		File 3	Selly Oak Principal's Committee, 1995
		File 4	Further Developments at Selly Oak
	Box 3	File 1	College/MPD Joint Meetings
		File 2	Bursaries Programme
		File 3	Important Papers for UPSG

### 5.1.4. Other Files: Partnership House:

MP	Mission Personnel Office (staff files)
TWMT	Training in World Mission Team Office (staff files)

## **5.2. RHL: Rhodes House Library, Oxford (SPG/USPG Archives).**

### **5.2.1. Home Series.**

- H 16 Bishop Roberts File
- H 42 Secretary's Office, Diocesan reports, missionary reports, 1946-71
- H 110 Special Committee, College of the Ascension, Vol.2. 1937-61
- H 111 Student Lists, 1923-1964
  
- H 112 f 1 Reports, students lists for Ascensiontide, 1946-1963
- f 2 College Accounts
- f 3 Accounts, College of the Ascension: 65-69,74-75,77-78
- f 4&5 Correspondence re: building projects at CofA, 64-69
  
- H 114 f 1 Christmas Card sent by Princess Mary to CofA, 1929
- f 2 College Appeal 1920s, Ascensiontide letters 39-53 Christmas letters 48-68
- f 3 Pamphlets, dedication service of new building, histories of CofA, 25-60
- f 4 Ascensiontide, College magazine and newsletter, 34-39
- f 5 College of the Ascension, Old students Fellowship, 'Ascensiontide' 55-76
  
- H 204 Partnership Scheme, 1930, 50
- H 214 Joint Action for Mission, 1963-1964
- H 215 Men Candidates Committee, 1905-68
- H 216 Association of Men Missionary Candidates, 1905-68
- H 217 Association of Women Missionary Candidates, 1905-68
- H 218 College: Centre for Training in Christian Mission, 64-68

### **5.2.2. Universities' Mission to Central Africa Files:**

- SF 5 Anglican Congress, Toronto 1960-63
- SF 52 (IX)B – 135  
Miscellaneous Correspondence for UMCA
- SF 55 St Augustine's, Canterbury 1948-66
- SF 127 I UMCA, Training and study prospectuses, 1930s-60
- SF 127 II UMCA, Training of Missionaries, 1917-44

### **5.2.3. Other files:**

- X 205h Candidates, Appointment & Training Committee, 67-76
- X 205I Appointment and Training Committee, 76-79
- X 1202 Bishop Bayne 60-62
  
- CWW 84 Women missionaries and candidates 1957-67

### 5.3. UCA: United College of the Ascension, Selly Oak (USPG archives).

<b>PO</b>	Principal's Office (many of these files have been transferred to Partnership House).
<b>PC</b>	Personal Copy

## **5.4. Other Mission Archives.**

### **5.4.1. SO: Selly Oak Colleges (Mission Studies Archives).**

Since viewing these files in 1999 they have been placed into storage prior to re-ordering and placement in the University of Birmingham archives.

#### **File No.**

13	College of the Ascension, correspondence, committee minutes
18	USPG, correspondence.
25	United Missionary Training
26	Restructuring of the Department of Mission
27	Department Conference, 1979
28	Department Conference, 1981
29	Department Conference, 1983
30	Department Conference, 1985
103	College of Ascension Governors, correspondence 1985-88
114	Dept Mission Curriculum Committee, 86-90
130	SOC Consultative Committee, Correspondence, papers, 82-90
170	College of the Ascension, 1989-1990
171	USPG, 1980-1992

### **5.4.2. SOAS: School of Oriental and African Studies.**

#### **Conference of British Missionary Societies (CBMS)**

**CBMS archives:** **File 1** Home Files Standing Committee 2  
**File 2** CBMS 1961-67 (S/7), Selly Oak Training, 1961-1970

### **5.4.3. MCH: The Methodist Church Headquarters, Marylebone, London.**

**WCTO**      World Church Team Office



# **Bibliography.**

## **6. Oral Sources.**

The name of the person interviewed is followed by the period in which they held the post relevant to the research. The date of interview follows in square brackets.

Interviews were based on open and informal questions and consisted of two stages.

Firstly, interviewees were asked to reflect on their experience related to the College of the Ascension and to highlight any issues of concern based on their own recollections.

Secondly, based on the information of the first stage, questions were asked to gain clarity relating to issues relevant to the research.

### **6.1. USPG Secretaries.**

James Robertson (1973-1983) [23.4.99.]

Humphrey Taylor (1984-1991) [29.6.99.]

Peter Price (1992-1997) [20.5.97.]

### **6.2. College of the Ascension: Principals.**

Leonard Schiff (1965-1968) [telephone conversation, 6.10.98.]

Frank Weston (1969-1975) (also tutor: 1965-1968) [4.11.98.]

John Davies (1976-1981) [6.11.98.]

Daniel O'Connor (1981-1990) [28.11.98.]

Andrew Wingate (1990-1999) [18.3.97.]

### **6.3. College of the Ascension: Tutors.**

Muriel Bentley (Jones) (1965-1967) [5.11.98.]

Anthony Salmon (1969-1975) [26.11.98.]

Ann Hastings (Spence) (1971-1979) [4.11.98.]

David Mole (1976-1986) [16.2.99.]

R.S. Sugirtharajah (1986-1989) [24.2.99.]

George Mulrain (1993-1997) [20.5.97.]

Luke Pato (1990-1993) [Correspondence 31.3.99]

Helen Richmond (1995-2000) [23.2.99.]

Wilson Sitshebo (1996-2001) [19.2.99.]

David Pain (1996-1998) [19.3.99.]

### **6.4. Other interviews.**

Secretary of the Partnership for World Mission:

John Clark [6.6.93.]

Advisor for the Centre of Anglican Communion Studies:

Bishop Tony Dumper [24.2.99.]

Dean of Mission, Selly Oak Colleges:

Andrew Kirk [24.2.99.]

Tutor, Selly Oak Colleges:

Denys Saunders [18.2.99.]